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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

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EXPLANATION OF MATTHEW XI.—JOHN'S MESSAGE TO JESUS.

We are told in the commencement of this chapter, that in *his prison* the Baptist heard of the works of Christ. The very word, prison, in connection with that child of the wilderness who lived beneath the open sky, and held converse only with Nature, suggests to us the physical irritations that must have tortured and clouded his faculties, and the morbid thoughts that must have eat into his soul. What misery greater to an impassioned reformer, whose spirit burns to do its work, than to have his hands tied, and plucked from the living world to whom his mission was, to be cast into the objectless solitudes of a dungeon! What mind could bear that heavy arrest upon its impetuous movements, that turning into contemptuous mockery of its nursed and much-loved schemes, without a bitter re-action? In this melancholy of spirit stray echoes are wafted to his dungeon of the preaching of Jesus. His heart grows darker and more perplexed as this contrast breaks upon him, of his own condition with that of Him whose way he prepared. Why should it be so? Why should *he*, one of the prime agents in the coming Reformation, thus be laid aside *like* a broken tool? Where were the signs of the Messiah's kingdom? Was there not unnecessary delay? Was Christ acting in the spirit of his mission? Why not take upon him, at once, his great office, and restoring the sceptre to Israel, set up at once that revival of the best days of Judaism, which was the Kingdom of God, in John's conception of it, that the Messiah was to establish? We do not believe that these brooding thoughts generated in the Baptist's mind suspicion or unbelief, for that is inconsistent with the character of the man, and with all the rest of his history; but we believe that owing to his Jewish apprehensions of what was the Christ's true Kingdom, they produced perplexity, disappointment, and impatience, and that this impatience found vent in his message to Jesus, 'art thou he that should come, or must we look for another?' a message not conveying, we think, the language of unbelief, but the language of admonition and advice, a prompting of Jesus to use speed and despatch; an excited, impatient, perhaps querulous remonstrance against delay. How calm is the answer of Jesus! He asserts nothing of himself. He appeals to facts: let them speak for him. He does not declare himself to be the Messiah in answer to John's message, for with their misconceptions, he was more anxious to introduce new views of the Messiah's purpose, than to challenge attention to himself as the Christ, whilst they were yet unprepared to learn the true character which the Christ should bear. He cited his works, as vouchers for himself—*they not only proved*,—they did something to unfold the true scope and nature of his mission. They were explanatory of its spirit and purpose, as well as demonstrative of its authority. They would do something to open John's mind to the true character of God's kingdom on the earth. They would unfold aims that looked farther than any resuscitation of Judaism:—'Go and show John again the things that ye do hear and see; the blind receive their sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised up, and the poor have the gospel preached to them;'—and the answer is closed with that pointed admonition addressed rather to the feelings in John's mind that suggested his message than to any thing that the message itself contained, an admonition not of direct reproof, but sufficient to awaken John to new patience, thought, and faith, 'and blessed is he whosoever shall not be offended in me.'

When the messengers departed, Jesus turned to the multitude, and addressed them upon John's character, deeming it, perhaps, necessary to vindicate his consistency. John was not inconsistent but impatient, and his impatience arose out of his Jewish views of the kingdom of God, which, supposing to be in a great measure temporal and outward, he thought might be hurried on and precipitated. These two characteristics of John, Jesus brings into notice, his firmness and his unenlightened impetuosity. He appeals to the people for their sense of John's character. He was no undecided man, infirm of purpose, and wavering in his testimony that preached in the wilderness,—shaken like its own reeds, and yielding to every influence like the tall grass of the desert that bends and shivers in the blast. He who abode in the wilderness, because it was a type of himself, was not likely to go back from his faith. He was no courtier clothed in fine raiment, soft and silken, neither in mind nor body, to be open to seductive influences, or liable to caprice. The passed word of that lofty and rugged spirit would be, like the past itself, irrevocable. Such a man would be more liable to be obstinate and impetuous in an error than apt to change. The sterner class of minds are always the most uniform, and the reason is that they are not open to a wide range of influences. Sternness of temper accompanies contracted sympathies; it is connected with narrowness of thought, and John was narrow. He was thus by nature likely to be inflexible in his once delivered testimony that Jesus was the Christ; but narrow in his conceptions of the objects and purpose of the Christ, and therefore impatient and impetuous under his disappointed expectations. The source of this impatience Jesus plainly declares was in John's ignorance of the true aims of the Messiah's mission. He deemed that the kingdom of heaven might be gotten by violence,—that the violent might take it by force,—that the Christ might long since have taken unto him his great power and reigned. He did not know that the kingdom of heaven suffereth no violence, and cometh not by observation, for the kingdom of heaven is within the soul. Though the last and greatest of Jewish prophets, yet in the scope and vision of his spirit he was only a Jew; and in the knowledge of God and of Providence, the very least in the true kingdom of heaven would be more enlightened than he. Thus is John's mind laid open: and thus did Christ generously defend his consistency while he traced his querulous message to its source.

That John was offended in him, suggested to Jesus' mind the melancholy recollections of past failures, and that the Jews were offended both in John and in him. They rejected alike the austerities of the one, and the human sympathies of the other. The one was insane and a fanatic: the other was too like themselves to be the great prophet of God. 'But Wisdom is justified of all her children.' John had his mission; and Christ had his. The world did not understand them; but they have conquered and changed the world. Each in his place was the instrument that Providence required. God fits the workman to the work; and the result has proved that his wisdom is justified.

We cannot read the record of sorrowful and depressing remembrances which this train of thought summoned before Jesus without a keen feeling of the painful trials and disappointments of that tender and sympathetic mind. There flitted before his quick thought the scenes where he had spent his strength for nought,—the cities on whose homes and people his spirit had shed its best energies and love,—and shed them only to be like water spilt on the ground, and that cannot be gathered. Devoted to them, life and mind, there comes back to him no return but this recurring experience, that they were offended in him. 'Then began he to sorrow over the cities wherein most of his mighty works were done, because they repented not.' Nazareth, Chorazin, Bethsaida, Capernaum, are all before him, pressing their bitter memories on his fainting heart; all sought and lost; toiled for but not won; sought by works that might have averted heathen Tyre and Sidon from their desperate courses; and ministered unto by one, who if he had preached unto Sodom might have awakened even it to repentance, and stayed the fiery indignation of Heaven. But mark how Jesus calms and reassures this depression for a moment. 'I thank thee, Father, Lord of Heaven and Earth, that though Thou hast hid these things from the worldly wise and prudent, Thou hast revealed them unto babes. Even so be it, Father, since so it seemeth good in Thy sight.' That retreat of the spirit to its God turns the whole currents of the Savior's mind. They are no longer 'sicklied over by pale' experience, but strong in the Lord, and in the power of His grace. He is again the Savior, with overtures of peace from Heaven; the sent in love; the seeker of the lost. Depression might cross him, but he knew his Father in Heaven too well not to bear his heart out of these shadows, and place it beneath the brightness that ever beameth from Him. It was enough. To think of God was again to be revived, again to be His Christ, strong in hope. 'The Son knoweth the Father.' Once more goes forth the thrilling appeal of undesponding love; 'Come unto me ye that labor and are heavy laden, and I will give you rest. My yoke is easy, and my burden is light.'

FALSE VIEWS OF THE INTERCESSION OF JESUS CHRIST.

The subject of the Intercession of our Lord and Savior engages the attention of some Christians more than others, and especially of those who deem themselves peculiarly evangelical. It is not a doctrine presented in the Scriptures very prominently, the Intercession of Jesus being only mentioned in two places in the New Testament. But on these two passages large and extraordinary, and, as we think, very extravagant, conclusions have been founded. Before proceeding to consider what the Scriptures really set forth in these passages, and in others which bear upon our subject, it may be well to take a glance at what preachers generally understand from the above two passages, beginning with the fall of man, and its consequences, as described by them.

Man, say they, having disobeyed the command which he received from God the first Person, that Divine Person thereon declared his unchangeable decree, that the sin should be punished with eternal torment, and not only in the persons of those who committed it, but in the persons also of the countless myriads who should form their posterity, all of whom should be subjected to 'everlasting burning,' because 'they all sinned in Adam!' Although this decision does not agree with any human ideas of justice, yet, as 'God's thoughts are not as our thoughts,' it has been considered possible, judging from doctrines taught upon the subject, that his justice may be the very opposite to human justice, and may exactly resemble what, amongst men, is deemed injustice, and that it nevertheless may still really be divine justice;—and thus, that what is injustice with man may be justice with God. But it is not our purpose to discuss this point, therefore we proceed with our statement of the so called evangelical faith. It appears, if we may be allowed to reason from the doctrines taught upon this subject, that God the second Person did not approve of the severity of the decree passed by God the first Person, and mercifully desired him to cancel it; and thereon it appears, that either the first Person asked the second to submit himself in man's stead to bear the punishment decreed, or else the second Person voluntarily made the proposition himself to the first;—for this point does not seem to have been cleared up;* however, the Godhead concluded that, consistently with the honor and offended dignity of divine majesty, he could not, unconditionally, remit the punishment denounced; that mankind could not be pardoned by freely remitting the punishment altogether; and, therefore, that, if the guilty party were not punished, the innocent must suffer in the place of the guilty,—the full tale of punishment must be exacted from the one or the other; but if it was borne by the innocent party, the punishment inflicted upon him should be called forgiveness,—that is, the debtor should be forgiven his debt, provided another party would pay it for him in full. The second Person accordingly agreed that, if wicked men could be brought by the agency of the first Person to put him, the second Person, to death, as a man, he would take man's nature upon him, in order that death might be inflicted. Thus, it appears that either God the first Person stirred up the wicked Jews to murder his Son,† or else that their so doing was a contingency; so that, if they had been less unjust and unmerciful than they were, and had not put the Messiah to death, the punishment would not have been removed from mankind to their compassionate substitute. It appears well, then, for mankind that the Jews were so wicked and merciless; for had they been otherwise, the mercy of God the first Person would never have been extended to the human race, and hell would have been the portion of every one because of the sin of Adam! Most marvellous, then, it appears, that if the Jews had been merciful to his well-beloved and only-begotten Son, God the first Person (his Father,) would have had no mercy upon any of their nation,—no pity upon a single individual of the human race. But, as they were unmerciful to his Son, God was, by their unmercifulness, rendered merciful unto all his creatures! (Bishop Beveridge says, 'He was crucified by men, that we might be justified before God.' But if a certain amount of torture was all that was necessary to this justification, why would not one of the many painful natural deaths have answered the purpose as well as a death effected by human wickedness? Undoubtedly it would, if the object was merely to inflict punishment; and there would have been no occasion for bringing in human crime in furtherance of human justification!) He that would believe these popular doctrines, must believe that mankind owe their escape from hell-fire to the painful and distressing fact, that certain cruel wretches, bearing the name of 'men,' added to the long catalogue of previous human crimes, the enormous one of crucifying the Savior. The sentence against sin was wiped out by this dreadful addition to its amount. To the injustice and cruelty of the Jews in putting the Messiah to death, mankind are indebted for their redemption from the dominion of the devil, to whose power, it is said, God the first Person, 'whose tender mercies are over all his works,' committed the whole future human race, immediately after the transgression of their first parents! It so happened that the Jews did put the voluntary divine substitute for guilty man to death, and so made him what is called 'a vicarious sacrifice;' and hence, it is said, that the second Person purchased man's redemption by his blood. But this purchase of redemption was so arranged, that no individual could have any benefit from it, unless he should believe it had been purchased, and pray to have a portion in it; and, in that case, the purchaser, it might have been expected, would have granted the prayer of the believer at once; but it was not so! it appears that he had no power to do so, and that he had only purchased the power or liberty of praying to the first Person for each individual for whose faith he could vouch! That, according to this 'scheme,' nothing was purchased but liberty to pray to the first Person appears from this, that there would be no necessity for supplicating the first Person if he had already parted with his will in the matter, in consequence of the purchase described. The offering of prayer presupposes, that what is supplicated belongs not of right to him who prays, but to him to whom prayer is made. How all this consists with the co-equal divine powers and perfections usually attributed to each of the three Divine Persons, or how it agrees with any just and clear conceptions of the Divine Attributes of Goodness and Omniscience, said to be equally possessed by each Person, or how it could happen that Divine Persons or Beings, for it is forbidden to call them Gods, could be so different from each other in their feelings, views, and proceedings, we do not here stop to inquire. But this we must say;—that too frequently zealous evangelical professors attribute motives, dispositions, views, judgments, and acts to God, which no just and sensible man would knowingly suffer to be imputed to himself! Well may the Scriptures set forth the unwearied long-suffering of the Father of mercies!

The fact of the continual presentation of intercessory prayer by God the second, to God the first Person, is thus described by the sacred poets, Wesley and Watts.

Wesley writes as follows:—

> Arise, my soul, arise,
> Shake off thy guilty fears;
> The bleeding sacrifice,
> In my behalf, appears.
> Before the throne my surety stands,
> My name is written on his hands.
>
> He ever lives above
> For me to intercede;
> His all-redeeming love,—
> His precious blood to plead;
> His blood atones for all our race,
> And sprinkles now the throne of grace. (!!)
>
> Five bleeding wounds he bears,
> Received on Calvary;
> They pour effectual prayers (!!)
> They strongly plead for me;
> 'Forgive him, O forgive,' they cry, (!!)
> 'Nor let that ransomed sinner die.'
>
> The Father hears him pray,—
> His dear anointed one;
> He cannot turn away (!!!)
> The presence of his Son. Hymn 194.

Again,—

> Let Moses in the spirit groan,
> And God cries out, 'Let me alone!
> Let me alone, that all my wrath
> May rise the wicked to consume!
> While justice hears thy praying faith,
> It cannot seal the sinner's doom;
> My Son is in my servant's prayer,
> And Jesus forces me to spare.' (!!) Hymn 289.

To the same effect sings Dr Watts:—

> Well, the Redeemer's gone
> T' appear before our God (!!)
> To sprinkle o'er the flaming throne
> With his atoning blood. (!!)
>
> No fiery vengeance now,—
> No burning wrath comes down,
> If justice calls for sinners' blood,
> The Savior shows his own. (!!!)
>
> Before his Father's eye
> Our humble suit he moves;
> The Father lays his thunder by,
> And looks,—and smiles,—and loves. (!!!)
> Hymn 36, Book II.

Again,—

> He took our mortal flesh to show
> The wonders of his love;
> For us he paid his life below,
> And prays for us above.
>
> 'Father,' he cries, 'forgive their sins,'
> For I myself have died;—
> And then he shows his opened veins, (!!!)
> And pleads his wounded side. (!!!)
> Hymn 12, Book II.

Again,—

> My Advocate appears on high;
> The Father lays his thunder by;
> Not all that earth or hell shall say
> Shall turn my Father's heart away.
> Hymn 149, Book I.

However satisfactory this sort of intercession may be, and however refined and elegant this description of it may be considered, in the view of the adherents to the Tri-personal doctrine of Atonement set forth by Watts and Wesley, to our conceptions of what is fitting, and what the Scripture really teaches, it is exceedingly repugnant. We cannot imagine, without pain, the bare possibility of our exalted Savior being eternally occupied in the strange and revolting manner described in these remarkable verses. To us, the description is neither intelligible, nor founded on authority; and, indeed, its only effect upon us is, to beget a strong feeling of aversion. We do not see, even admitting there do exist two or three Divine Persons, how the first could so forget [a God forget!!!] his compact with the second, as to require all this perpetual reminding! We do not see how the first Person could be so unjust [a God be unjust!!] as to refuse to keep his word with the second, after the latter had performed his part of the agreement by dying on the cross! Surely, unless there were either forgetfulness of the compact, or a wish to evade its fulfilment, it is unaccountable why the intercession above described should be necessary to be made continually by the purchaser, after his purchase had been actually completed. We do not see on what principle that which had been purchased should still be entirely at the disposal of the seller, so that the purchaser should have to entreat that he might not be kept out of what he had paid for, according to the covenant previously made. The reader will probably perceive that some difficulties lie in the way of these so-called evangelical statements, and, therefore, will be inclined to seek the fair and legitimate meaning of the Scripture Doctrine of the Lord's Intercession.

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* Compare Watts's Hymns 21 and 104, Book II.; and Hymn 38, Book III.

† See Watts's Hymns 29 and 83, Book II.; and Hymn 51, Book III.

SUNDAY SCHOOL IN NEW ORLEANS.

[New Orleans Correspondence. No. II.]

Messrs. Editors,—I had the pleasure yesterday of attending a Sunday School celebration in this city. I find it is the custom of most of the schools here to unite once a year and have a meeting in order to enlist the sympathy and support of the public in their behalf. Such was the nature of the Anniversary meeting which took place yesterday. It reminded me of New England more than anything else I have seen here. Knowing that there were but a few Sunday Schools in the place, I was fearful that the meeting would not be very interesting. It occurred to me too, having as you know had some little experience, that it required nosmall degree of tact to get up such a meeting 'in good style.' I went, therefore, with very moderate expectations. Besides, the weather was unpleasant and the walking intolerably bad. When I add that the whole affair was got up under the especial auspices and management of the Methodists, you will not be surprised at my anticipating a meeting quite in contrast with similar meetings in Boston. But judge of my surprise and delight to find it one of the best attended, best conducted celebrations I have ever known. The church was very neatly decorated and had an air of quiet comfort not usual in such churches. A well painted standard representing our Savior in the act of uttering those memorable words, 'Suffer little children to come unto me, &c.,' was erected in rear of the desk, while over it hung in graceful festoons two American banners. The children were located in the galleries, the boys on one side—the girls on the other, about two hundred in number, presenting a very interesting appearance. They were all neatly clad and well behaved. Indeed, their example might be imitated to advantage, by many of our New England Schools. Although no remarks were addressed especially to them, they paid excellent attention, and appeared to do so, not as a task but as a pleasure. One of the boys—a fine lad of about fourteen years—gave me an excellent account of the meeting.

Bishop Waugh, of the M. E. Church, a venerable looking man, indeed one of the finest looking men I ever saw, presided with great dignity and ease of manner.

The first address was by Rev. Mr Steel, a methodist divine, in whose church the meeting was held. I never listened to a more appropriate or more eloquent address on such an occasion. It seemed to me that I must be in one of the meetings of our 'Boston Sunday School Society,' listening, (I might say if it did not seem invidious,) to Mr Gray, or Waterston or Pray. There was nothing of rant, nor a single cant phrase of theology in the whole speech. It was eloquent without tameness, and, what is stranger yet, long without being tedious. He commenced by saying that a Grecian artist of celebrity was asked why he spent so much time and thought and labor, on a certain painting? he replied, 'I paint for eternity!'—'So,' added he, 'may we reply with with peculiar force when asked the cause of our zeal, that "we work for eternity!"—for when the bright colors of the artist shall have faded from the sight, and the very canvass itself returned to the dust, the spirit of the pious child shall live and rejoice with the angels of heaven. He was happy to believe that an interest was awakening not only *here*, but all over the country in this and other great works. It might be said without exaggeration, that every day of the 365, is an anniversary of some benevolent institution. And prominent among them all stands the Sunday School. It makes no noise, no pretence. Like the soft falling dew its influence is as quiet as it is resistless. Beneath its genial influence the young heart expands into life and beauty. The Sunday School may be viewed in three important aspects.

1. *As an Auxiliary to popular education.* To be satisfied of this, one has only to look at the number, variety and character of the Sunday School Publications. In these are the first Principles, not only of religion and ethics, but of science. Many children are entirely dependent on Sunday Schools for their early education. Hundreds, nay thousands, receive their first mental impulse from their Sunday School teachers. Sunday School newspapers are scattered all over the country—children are picked up from the streets, taken to the Sunday School, taught to read, and awakened to a sense of their moral and intellectual condition. Much more might be said, many facts might be adduced in confirmation of these statements—but he felt that before so intelligent an audience, this was unnecessary.

2. The Sunday School *advances the work of Spiritual Instruction.* It tells the children and their parents that education is sadly incomplete, if the heart is neglected; that ignorance is better than learned skepticism; that heat as well as light, is necessary to constitute a well toned mind. He might relate many instances of the good which Sunday Schools have done in this way. One of the most powerful preachers in the country had been picked up in the streets when 11 years old and placed in a Sunday School, and at the age of 14 had addressed nearly all the Sunday Schools in his native city and afterwards attained to eminence as a man, a Christian and a Divine. Indeed, added he, it is self-evident, that if advantage is taken of the mind when it is young and plastic, 'like clay in the hands of the potter,' the best impressions may be made, impressions which old time can never efface nor his children conceal. As the roots of the mighty oak strike deeper and deeper as it increases in age, so will virtue (or if the child be neglected vice) extend its roots through every fibre of the heart until it cannot be eradicated without destroying the whole system. Knowledge is indestructible. He well recollected the reply of a little girl when some one had thrown her bible into the fire, 'Never mind, mother,' said she, 'I have learned the first 9 chapters of Matthew by heart, he can't burn them!' The minds of children (I was happy to hear him add) are peculiarly fitted for the reception of religious truth. Let them have it then. Sow its seeds early, in the spring time of their life. It is a glorious work which an angel might glory in. Let the teacher go cheerfully to her work and like the Vine Dresser who looks to the rich clusters of fruit to repay him for his tender care, let her reap her reward in the expanded intellect and chastended affections of her pupils. For his part, he would rather be surrounded by a troop of living children than to have steel-capped millions to do his bidding.

3. *Sunday Schools promote National prosperity.* He quoted from Washington his opinion that religion must be the basis of all good government, and said that he who leaned on anything else for national honor, would find himself leaning on a broken reed if not a spear. He appealed to them in the name of the sainted Washington, in the name of their country, in the name of God, to give their support to all religious institutions.

4. *Sunday Schools advance the religion of Jesus Christ.* This, said he, is their peculiar glory. They are nurseries of piety. He need not dwell on this point. It must be plain to all. If so, then they deserve the support of all. Even the irreligious admit the value of religion to society, and shudder at the thought of profaning its institutions. He had recently heard an anecdote to the point. He knew of an irreligious man who selected a very pious wife. His friends, surprised, asked him why he who scarce ever entered a church should make such a selection. 'Because, said he, '*I am proud to share a heart with God.*' Yes, even the infidel is ready to do homage to true piety. I would therefore call on all present to support the Sunday School in the name of that religion which they all professed to respect.

Rev. Mr Steel was followed by a gentleman whose name I cannot learn, who addressed the meeting in a very eloquent manner, but went over pretty much the same ground as his predecessor. It was, said he, the lot of others to give birth to this institution—it is ours to admire and support it. It seemed to him that the venerable founder of this Institution, the sainted Raikes, had obtained permission to approach near to the earth, and even now, with countless cherubs, hovered above us on noiseless wing to bear back the tidings of our happy meeting to the spirits of heaven. I have not time to give an account of this gentleman's speech. I will, however, give one other remark. He said that in the prosecution of this great work, more opposition, or at all events, less support, was met with from the emigrants from other countries and other parts of our own country than from the *creoles*. I propose to comment in this statement in a future number. The last address was by Bishop Waugh. 'My gray hairs testify to you,' said he, 'that I was *born some years back!* But, though I am not apt to repine at the allotments of Providence, I could wish that I had been born a few years later in the world's history, that I might have enjoyed the benefits of Sunday School instruction.' He concluded by an eloquent appeal in behalf of the Schools.

In conclusion, Messrs. Editors,—I would say, that in giving an account of this meeting, I hope I have not been too tedious. If I have measured your interest in it by my own, I may have erred, for to you such things are common; but here, in what you northerners are pleased to call this moral desert, such cases are not often met. I can only promise to sin no more, for I have not time to compress, though I agree with you that this letter would bear it as much, if I may use a purely local comparison, as a bale of cotton fresh from the plantation.

C. J. P.

New Orleans, Jan. 20, 1841.

AN ERROR RESPECTING JUSTIFICATION BY FAITH.

The great error, which gained so prodigious a power in the Protestant churches, at the time of the reformation, was, 'that faith alone in the merits of Christ, as having endured the cross, and as having suffered the penalties of sin in man's stead, was all that is sufficient for the salvation of man.' This doctrine was the great luminary of the Protestant church in all its branches;—but what were, and what are still its effects? Luther himself, not many years after he and some other reformers had preached this doctrine, complained most bitterly, that the lives of the protestants, in general, were even more licentious and wicked than had been the case prior to the Reformation. And how could it be otherwise, when all the practical part of Christianity was destroyed by the dogma, that man is saved by faith alone in the merits of Christ, who, as a vicarious sacrifice, had suffered all the penalties of sin in man's stead; and that man had nothing to do but firmly believe in this doctrine, and the merits and righteousness of Christ would be imputed to him, and his salvation would be secured. When this doctrine is properly considered, it will be found to be a pure invention of man, and quite opposed to the genuine truths of the Gospel.

This doctrine 'of justification by faith only' is founded on a passage in the epistle to the Romans, which the unbiassed and candid reader will at once see to be falsely interpreted, and entirely misunderstood. In Romans iii. 28, we read these words, 'Therefore we conclude, that a man is justified by faith without the deeds of the law.' It must first be known that the Gospel was, in the first instance, preached at Rome by Jewish converts, who mixed many of the rites and ceremonies of the Jewish Church with the truths of Christianity, and insisted that in order to salvation it was necessary that these various ceremonies should be punctually observed by the converts to the Christian religion. The apostle Paul, being at Corinth, heard of this, and seeing the great injury it would cause to the progress of Christianity, wrote his epistle to the Christian converts at Rome, in order to prove, amongst other things, that the Christian religion, which he calls the faith, had no connexion with the rites and ceremonies of the law of Moses, having entirely superseded the Jewish dispensation, and that to insist upon the observance of these ceremonial ordinances was quite contrary to the design and spirit of the Gospel; he therefore says, after having proved the fact that Christianity had no connexion whatever with Judaism, it having entirely superseded that dispensation, 'we conclude, then, that man is justified by faith without the deeds of the law,' meaning, by the term faith, the Christian religion, and by the law, the Jewish dispensation, which are generally called by the Jews themselves, the law, or the torah. The great—the soul destroying—error involved in the prevailing doctrine 'of justification by faith alone' is this, that by the 'deeds of the law' it not only includes the deeds of the ceremonial law, but also those of the divine moral law, or ten commandments, and thus closes the eyes of its deluded votaries and abettors against the necessity of living, through the power of God, according to those holy commandments as the great means 'of entering into life.' Man is not justified as the apostle says in verse 27 of the same chapter, by 'the law of works,' evidently meaning thereby the ceremonies of the Jewish church, but by 'the law of faith,' which plainly signifies the christian religion. Abundance of proof might be adduced if our space would permit, in demonstration of the truths here advanced, as well from the epistle to the Romans, as from the other epistles of St. Paul, but we will only state what the Lord Himself says respecting the way in which we are justified in His sight and prepared for His kingdom. When a certain man came to the Lord, and enquired of Him, 'what he should do, that he might have eternal life;' the Lord immediately replied, that 'if he would enter into life he must keep the commandments,' (see Matt. xix. 17; Mark x. 17; Luke xviii. 18.) or the divine moral law, which the Lord came to fulfil, and to establish in His church with greater authority and power than had ever been the case in the Jewish dispensation. (See Matt. v. vi.) In the face therefore of the Lord's own divine statement, how dare any one, professing Christianity, exclude from the justification of man the deeds of the moral law called the ten commandments? 'Without holiness no man shall see the Lord;' (Heb. xii. 14.) and it is impossible that there can be any holiness in man but that which springs from the divine commandments taken as the holy principle of all heavenly life to the soul.

UNITARIAN AND ORTHODOX ZEAL COMPARED.

[Inserted by particular request.]

Because we do not compass sea and land to gain a proselyte; because we do not call religious meetings and conferences every day in the week; because we do not travel from house to house, and from village to village, proclaiming our peculiar opinions; because we do not sound alarms, and utter lamentations, and sow discord, and form cent societies; because we do not do all this, and much more that is like it; we are called lukewarm and indifferent, and regardless of the triumph of what we believe to be the truth.

The orthodox tell us, that our religion must be cold and lifeless, or we should not be so cold and lifeless ourselves. And they who rank themselves on neither side, say, that whatever may be the respective merits of our doctrines, our opponents have certainly the advantage of us in zeal.

We have even heard many of our associates and fellow-believers express the opinion, that we might profitably borrow from our adversaries, if nothing else, yet some of that warmth and interest and devotedness, in which we are so deficient ourselves. They have mourned over what they also have termed indifference, and have almost desponded of a cause, which they thought so languidly supported.

For ourselves, we have no such fears, and

are disposed to make no such complaints. We think that the state of feeling among us is very well as it is, and would not wish that it should be remarkably otherwise.

In defence of this opinion, we would ask, what is the cause of that practical difference between ourselves and the orthodox, which is thought to redound so much to their praise, and to our own discredit? It can certainly be no other than a difference in our religious belief. And the difference consists in this important particular; that while they believe every convert to their peculiar faith to be a soul rescued from eternal perdition, it is our belief, on the contrary, that the sincere, the virtuous, and the pious, of all denominations, will be equally the partakers of eternal bliss. It is our opinion, that the salvation of our neighbor depends more on his own labors, than it does on ours; and more, much more, on his actions than on his creed. With St. John we believe, that 'he that doeth righteousness is righteous;' and with St. Peter, that 'in every nation, he that feareth God, and worketh righteousness, is accepted with Him.' The orthodox do not seem to be of the same sentiments. They appear to be animated with a conviction, that no one is safe, till he has come into their enclosure.

Now, this being the difference of opinion, where is the wonder that there should be a corresponding difference in pratice and feeling? What is termed indifference in us, flows as naturally and necessarily from our views of the relations between man and his Maker, as what we should be disposed to call the overstrained zeal and anxiety of the orthodox, proceed from their ideas of the same relations. In changing our conduct, we should act inconsistently with our principles; and so would they. We have as good reasons for our consideration, as they have for their excitement. We do not pursue so warmly the peculiar interests of our party, because we do not believe that the interests of our party are exclusively the interests of religion. We do not so bitterly lament the loss of a member from our communion, because we do not believe, that while he holds fast his integrity, he can possibly be lost to God and Heaven. In fine, to accumulate no more instances, we do not, on any similar occasions, manifest extraordinary emotions, or employ extraordinary exertions, simply because our opinions forbid and prevent them. It is one of our doctrines, that doctrines are principally to be valued as they influence the heart and conduct. As long as we hold this doctrine, we cannot display the same kind of zeal that our opponents do. We cannot, on this subject, think one way, and feel and act another. If we give up our practice, we must also give up our principles. For our own parts, we do not feel inclined to do either.

Do we not, then, set any value on our distinguishing and characteristic opinions? Do we not feel an interest in maintaining and propagating our peculinr doctrines? We do indeed. We value them as we value truth. We feel that interest in their success, which we feel in the success of liberal sentiments, and enlightened views, worthy of rational beings, and honorable to God. We hope that they will prevail, as we hope that pure and undefiled religion will prevail; and that they will fill the earth, as the waters cover the sea. But these feelings, and these hopes, are not of a nature to inspire a blind enthusiasm. They are too highly allied not to disdain a connexion with the selfishness and narrowness of party zeal. They are too holy to be the slaves of ambitious passion, and too charitable to be the ministers of spiritual pride. We believe that our doctrinal tenets are correct, and scriptural, and purifying, and consoling, and ennobling; and it is because we believe so, that we would employ no means to advance them, but such as are consistent with the dignity and divinity of their character. Though we would not deny, that in every form of Christianity, there must exist good influences, we yet undoubtingly affirm, that in our own they do especially abound; and that our own, because it is the purest and most primitive, is the best adapted of any to affect the hearts, to inform the understandings, to improve the morals, and to amend the condition of the children of men; and it is from this very conviction, that we are prompted to address all that is generous and honorable in men, their good affections, their reason, and their judgment, rather than their superstition, their prejudices, and their fears. There is everything in our cause to inspire our efforts to advance it, for it is the cause of religion, and Christianity, and Heaven, and mankind; but we are determined that those efforts shall not disgrace so noble a cause. We wish to persuade and to convince. Our opinions are founded on the firm basis of the Scriptures, and the eternal dictates of reason. The exertions made to publish them, if we mean that they should bear them an appropriate resemblance, must be made in the peaceful spirit of Christianity, and with the calm dignity of truth.

It would be assumption in us, and a vain arrogance, to assert that we had used all the efforts which our cause demanded; or that those which we had used were entirely free from unworthy leaven. But, considering the natural imperfection of human motives, and human actions, we are very well satisfied. If it is asked, where are the effects of our efforts, where are the fruits of our labors? we answer, every where! They are in the spirit of inquiry which has gone out into the ends of the earth; they are in the gradual surrendering of foolish and stubborn prejudices, and in the death-decline of superstition and bigotry; they are in the march of improvement, and the victories of reason and common sense; they are in the signs of the times, the temper of the age, the workings of society, and the mind of man. Look, in our own country, at the doctrinal and practical works which are constantly issuing from an unshackled press; look at the men of sense and education who have embraced our opinions; look at the churches of our faith which, within a few years, have been planted, and are flourishing, from the frontier town of Maine, to the capital of South Carolina, and the villages of the West. In all this it is, that the exertions of Unitarianis have, in a greater or less degree, been engaged; though subordinately to the mighty force of truth, and the ruling providence of God.

Our opponents themselves see, and confess it—confess it by their alarms and their operations. They have sounded the trumpet, and manned the walls. They cry out, that the true faith is in danger, and that many desert the old ways, and that we leave no method untried to recommend and establish our belief? Wherefore is this inconsistency? What is the cause or reason of these contradictory statements? Why is it that we are charged, in one breath, with disgraceful supineness, and in the next, with Argus-eyed activity? The solution is this. *We are making exertions*, though not such as our opponents make. *We are zealous and active*, though not according to their activity and zeal. *We are not indifferent* to the progress of our opinions; though we certainly are but very little inclined to consign those who disagree with us to the blackness of darkness for ever, or to preach the religion of Christ in a passion. We resolutely oppose error, because error is dangerous and hurtful; and we enforce what we receive as the simple and sublime doctrines of the Bible, because we believe them to be the best to live and to die by;—but to love and obey God, and to keep his commandments, we cannot help thinking is even better than to be a Unitarian.

We *are* making exertions. By argument, and scripture, and, as we devoutly hope, by our lives and conversation, we enforce our religious sentiments and opinions. The voice of truth has spoken. It has spoken—and, especially in our own favored land, where inquiry and discussion are as free and unfettered as the wind which sweeps over our solitudes, it will not speak in vain.—*Unitarian Miscellany.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 13, 1841.

'ABSTAIN FROM ALL APPEARANCE OF EVIL.'

What does this mean, 'Abstain from all appearance of evil?' How can we? Are we never to do any thing that may be misconstrued, or misunderstood by others? Must we refrain from every thing however innocent and proper for ourselves, which to the judgment or prejudices of others may have the appearance of being wrong? This seems to be the unqualified meaning of the injunction of the apostle. But thus unqualified, this surely is not a Christian principle of action. It is contrary to the letter and spirit of a large portion of the New Testament, to be thus guided by a constant reference to the opinions, prejudices and judgments of others. One of the great objects of the Gospel's instructions seems to be to awaken the individual conscience, and to implant in the soul a principle of self-government and self-guidance. Everywhere that Gospel directs man to God, to truth, to his own heart for guidance, and not to the hearts of others. It warns him against outward influences as dangerous and beguiling. It exhorts him to judge of himself that which is right. The whole tendency of the Christian religion is to inspire every individual embracing it with moral courage, an independence of the opinions and judgments of others, a readiness to meet and an energy to sustain whatever trials a conscientious adherence to duty may involve.

If this be a true statement of the design and purpose of Christianity, of the character it would form and the conduct it would produce, we can not always avoid, or abstain from all appearance of evil. Even in our ordinary social intercourse, we may be led by a conviction of what is right, innocent and proper for ourselves, to do and say things, which in the judgment of some around us may appear to be evil and wrong, inexpedient and improper. And on occasions of moment, in matters of importance, we may feel constrained by an imperious sense of duty not only not to abstain from the appearance of evil, but even to expose ourselves to censure and obloquy, to the danger of having our motives brought under suspicion and our integrity questioned. When cases of this kind arise, he, who to avoid the disapprobation of others, incurs the disapprobation of his own heart, and in order to abstain from the appearance of evil to others, does what he himself thinks to be wrong, he cannot be a disciple of him, who has taught us that every one must give account of himself to God, and who has referred us not to the judgments of others, but to the dictates of conscience and the will of God as our guides. He, who is constantly thinking of the appearance of his actions in the eyes of others, cannot be a Christian walking strait forward, through evil report and good report, through honor and dishonor, in the narrow path of duty and obedience.

But we cannot if we would, abstain from all appearance of evil. It is as impossible to succeed, as it is unchristian to attempt it. We cannot walk so warily through the world as not to expose ourselves to censure, and never give occasion to others to think that we are doing evil and wrong. There is great truth in the common adage, he,who would please *everybody*, pleases *nobody*.' There is no slave more miserable and abject than he, who is perpetually striving to have his character and actions appear right in the judgment of *all* others. We cannot avoid all appearance of evil, because we cannot stop to explain to all our neighbors and every man we meet, all the minute particulars in the circumstances of our situation, all the minute considerations by which our judgments are determined and our conduct guided. Yet ignorant of these, those around us must often judge us incorrectly. Unless we are ready therefore, to publish to the world every thing, that is peculiar and individual in our situation, unless we are ready to stand at the corners of the streets, and explain to every one that passes our reasons, tell him why we do this, or say that, why we adopt this course, or refrain from that, we must submit to have our actions and character in some particulars wear to others the appearance of evil.

But if we do this even, if we lay bare to the world our reasons and our motives, we do not succeed in our object. No man yet ever made an explanation of his conduct, that was perfectly triumphant and satisfactory to all. So endless is the variety in the judgment and opipions, such is the diversity of disposition and taste among men, that we cannot expect universal agreement or approbation in any matter. If we attempt to justify and explain ourselves, some will receive the explanation and admit the justification, and some will not. To some our conduct will yet wear the appearance of evil, by some it will be approved. Some will think we did right, some will think we did wrong. We cannot expect to satisfy *all* others; we ought to be content therefore with satisfying ourselves and receiving the approbation of conscience. Why does the apostle enjoin us then to 'abstain from all appearance of evil?' What does he mean by the injunction?—According to Schleusner, the Greek word here translated *appearance*, signifies species, kind, sort. Some therefore propose a new translation. 'Abstain from every species (every kind or every sort) of evil.' But a new translation is not necessary, though it may make the meaning a little more clear. The precept is evidently intended to have reference to our own heart and conscience, and not to the judgment of others. The idea is, abstain from everything that *seems* evil, abstain from everything that you think evil, that wears the 'appearance' of evil not to *others* but to *yourself*. The object of the apostle is to inculcate a niceness, a scrupulousness of conscience, not a reference to the approbation, or disapprobation of others. He would have us, when we are in doubt, adopt the safe side, and abstain from what appears to us to be wrong, from what we fear may be wrong, though it be not so in fact. Thus interpreted the precept becomes highly Christian in its character, and of paramount force and obligation. Let all so interpret and apply it. Whenever a shadow of doubt as to the right or wrong of their actions falls across their path, let them stop. Let them abstain from every thing that wears the appearance of evil to them, though it be sanctioned by the customs of society, and the example of thousands.

EVILS OF CREEDS.

This is the title of a valuable essay from the pen of our excellent brother, Elder J. Marsh, the Editor of the Christian Palladium.—By the way, we cannot but express the pleasure we feel in view of the many proofs, that are presented to our notice from time to time, of the success which attends the efforts of our brethren of the *Christian* denomination in behalf of the same precious truths and principles that Unitarians have it for their object to advance.—As regards the subject of the pamphlet in hand we think it is one that cannot be too often discussed, till the evils of human creeds shall have disappeared from the Church, and all the followers of Christ shall have agreed to take the Scriptures as their sufficient and only rule of faith and practice. We feel grateful to Elder Marsh for the good service he has done in this department of controversy, and hope that others will not be backward in the same needful work. The topics upon which he chiefly dwells in the pages before us, are these: the bad origin of creeds; their imperfect character; the injustice of their demands; their evil effects as yokes of bondage; the injurious sectarian spirit they inspire and perpetuate; and the obstacles they constitute to the progress of the true gospel. We subjoin a part of what the author says of the effect of human creeds to deprive church members of 'the liberty wherewith Christ hath made us free.'

'My brother's actual knowledge and obsertion are sufficient to prove the truth of this position. So far as you have a knowledge, you know that all true Christians have once believed alike on the fundamentals of Christianity. Before forgiveness they believed in God, his Son, the spirit, the word; that they must repent of their sins, and obtain a pardon through Christ, or be lost. When the sealing evidence was given of their acceptance with God, they all told the same happy story. These opinions of men, which, by the different creeds, are made tests of Christian communion, were not received as a part of the faith of the convert until sometime after God had forgiven his sins. And when he was called to take a party name, and bow his neck to a spiritual yoke of bondage, he did not do it from any conviction of his own that it was right, but because his spiritual guides told him it was his duty.

Thousands have been decoyed in this manner. In the heat of an excitement, when nothing but the gospel is preached, when the deformities of creeds are kept out of sight, when the mind is uninformed, but full of love, and loves all Christians, it is then the shackles of bondage are fastened upon it. The converts are born *free*, are made to believe their liberty will not be taken from them if they join the church. But, alas! they are deceived, and soon begin to see and feel their sore bondage. They find themselves bound to believe and defend a rule of faith which clashes with the truths of the Bible, and denied the privilege of holding communion with all Christians. To freely divulge their honest sentiments will expose them to church labor, and exclusion from the body. To join in communion and holy worship with the saints of another creed will give offence to their own brethren, and bring upon them the chastisement of their avenging rod. But to deny themselves these heaven-bought blessings is sacrificing their dearest rights. And now they must either obtain their liberty against fearful odds, and to the loss of their Christian reputation, or tamely submit to wear the fetters with which they are bound. By entreaties, fair promises, and threats, thousands are induced to take the latter course. But while they continue in their first love, they sigh for the liberty of the sons of God. They want the privilege of freely expressing the honest sentiments of their hearts, and would gladly join in full communion with all the dear saints. But while shut up within the cold walls of a human creed, and lashed into submission to the dogmas of men by those who hold the rod of their oppression, they sigh for these blessings in vain.

You know, my brother, that many, very many, in your own church do not believe in all that your creed says, and that they dare not express their sentiments except in secret. You know very well that the great majority of the members of different churches would gladly leave their party distinctions and unite in all the work and worship of God if their creeds were not in their way, or did not bind them asunder. And you must admit these yokes of ecclesiastical bondage will never be broken and the saints united until those who wear them assert their rights, throw off their yokes, and submit to the easy yoke of Christ. Then why not begin the work now? Wait not until another leads the way. If you would be free you must labor for the inestimable blessing. Are you now free? never sacrifice your liberty for all the promised blessings which a human creed can offer. Give yourself to Christ, join with those who bear his name, wear his yoke, believe and obey his word, possess his spirit, and then you will enjoy the true liberty, and full blessings of the sons of God.'

FUTURE RETRIBUTION.

Of all the vagaries of the human mind, that find favor, from time to time, among Christians, none seems to us less deserving of respectful consideration, whether viewed in the light of reason or of scripture, than the one which encourages the belief that men's condition in this life will have no effect on their condition in the life which is to come; that whoever spends all his days on earth in every sort of vice, will, on entering the future world, find himself just as well off, in respect to virtue and happiness, as he who, from his cradle to his grave, has devoted himself to God and duty. It would seem that the bare statement of such a doctrine must be unutterably revolting to all to whom it is made, provided they believe that they shall be conscious beings after death, and, at the same time, have not, from their childhood up, been entirely deaf to the voice which speaks of a future retribution alike from the pages of revelation and from the depths of the soul. What would the community think of a moral teacher who should set about persuading a class of young persons that their present conduct will have no effect on their condition after they shall have arrived at the age of thirty years; that the most profligate among them will, at that period of life, be precisely as well off in all respects, as the purest and holiest of their companions; that every one suffers all that he is ever to suffer as he goes along, that the consequences of actions do not reach beyond the time being, that God is so 'prompt a pay master that he settles up all accounts daily' or weekly, and that it can make no possible difference, so far as the years of manhood and old age are concerned, whether young persons, till about the age of thirty, sow to the flesh or to the spirit, whether they grossly abuse their nature or faithfully improve it? And yet, for ourselves, we can see nothing more unreasonable or offensive in all this, than in the doctrine of those who teach that there is no retribution for man after the few years of his sojourn on earth; that the effects of conduct and character do not extend beyond the boundary between this and the other state of existence; that he who lives and dies the vilest of sinners will, the moment he passes into the future world, find himself fitted for and gifted with all the privileges and enjoyments, which fall to the lot of those, who live and die in the exercise of all holy dispositions and in the practice of every virtue.

ALL NOT ANSWERABLE FOR ONE.

In every denomination of Christians, there are individuals by whose opinions and conduct the great body would very unwillingly be judged. Some persons aim at attracting notice by singularity; others are deficient in temper, or in learning, or in common sense; this man distorts and perverts whatever he takes in hand, and that one is wayward, rash, extravagant, and pushes every principle to the extreme. Are these the writers that a fair controversialist will chiefly study and quote? Must he not see and feel it to be unjust, as well as uncharitable, to set forth the opinions of such persons as representative of the doctrines believed and taught by the whole sect? Ought he not rather to seek the true views of the denomination he is opposing from those only who are approved by the great majority of that denomination, to whose authority they defer, and by whose arguments they consider their tenets to be properly defended? This may not suit his purpose, if he is combating only for victory; but it is his duty, if he is contending for truth; it is the honest and noble conduct of him who never writes nor speaks on religious subjects, but that he may further the cause of his divine Master, and restrain the bitterness of controversy by the feelings of Christian charity.

CORRESPONDENCE.

Louisville, Ky. Jan. 16, 1841.

Messrs. Editors,—Presuming that our friends at the East are as glad to hear occasionally from us, as we always are to hear from them, I send you a letter from the West. I was on the point of saying from the Far West, but I fear it will not now do at all to apply that name to Kentucky. In fact I find that this State is sometimes considered an Eastern State. Some months since a gentleman in the Western part of Missouri heard a friend mention his intention of going East. Thinking of course that he would go as far as the New England, or at least as far as the Middle States, he asked him if he would carry a letter to Philadelphia. 'Oh,' says the friend, 'I am only going as far as *Louisville*.' Notwithstanding the authority of this gentleman, we shall take the liberty of considering ourselves in the *West*, as long as a thousand miles intervene between us and our more Eastern friends.

We have been favored, this fall, with the visits of two friends, Mr Dall and Mr Moore, the one November 15, the other, November 22. Mr Dall passed a Sabbath with us on his way to St. Louis, where, as he has himself informed you, he is engaged among the poor of the city. Mr Moore was bound to Quincy to minister to the band of Unitarians there gathered. The visits of both these friends afforded us much joy; but there was one circumstance which rendered that of Mr Moore peculiarly interesting. He administered the Communion, which, from the fact of my never having received ordination, had been omitted for many weeks. To me, this celebration of our Lord's supper was exceedingly impressive. The last time that I had partaken was in Boston with our friends at the Pitts St. Chapel. Oh, how vivid was the remembrance of them and of other distant friends, as we sat down at the table of our common Lord. I never realized before the richness and beauty of this simple rite. I had enjoyed it before for its religious interest, but I knew not how many social feelings were clustered around it. It has power not only to bring before one the recollection of Jesus our heavenly Friend, but also of all other friends.

How much divine wisdom was shown by our Savior in instituting this ceremony; so simple that it may be celebrated and enjoyed by the humblest of his followers, and yet so powerful over our holiest affections. I wonder that any can doubt the propriety of observing it. They may question whether our Savior intended to *command* its observance to all his followers, but surely they cannot doubt of his willingly permitting its observance; nor can they doubt its elevating influence as a grateful commemorative rite upon every soul. I understand that the Christian church in Louisville, and I presume the Christian churches generally, celebrate the Supper every Sunday, devoting to it exclusively an hour in the afternoon.

The more I see of this denomination, the more I esteem them. I had, a short time since, a conversation with one of their ministers, who freely admitted that they and the Unitarians approach each other very nearly, in most points. It was grateful to me to hear him say this, for it is very unlike remarks that are often made concerning us. By many persons, we are denounced as Infidels and Atheists. A writer in the Baptist Banner, a paper printed in Louisville, has of late been publishing a series of articles, in which he is very liberal in the use of such terms, as Infidel, Heretic, Blasphemer and Atheist. Seeing that he entirely misunderstood our views, I have written some pieces explanatory of them, which the Editor liberally consented to insert in his paper.

Misapprehension of the Unitarian belief is undoubtedly one great cause of the bitterness felt by many towards us; and we have every reason to hope, that, as they come to know what we do believe, and see that we equally with themselves value the teachings of Jesus, they will feel very differently.

A few Sabbaths since, a young man who was present at our church said in the course of the sermon, to a person sitting by his side, 'why, the Unitarians talk of our Savior, as men do in other churches.' He was one of a very numerous class, who have the idea that we wear the Christian name, merely because it is a fashionable name, not because we believe in Christianity.

Last Sunday evening in closing a series of doctrinal sermons, I gave a summary of our views. An Episcopalian gentleman, who was present, remarked the next morning, 'I never heard an Unitarian sermon before, and I am surprised to find how nearly their views, when fairly stated, agree with those of other Christians.' Remarks of this kind are proof sufficient, that just knowledge of our doctrines will eventually remove the bitter prejudices that now exist. Many of these prejudices have been removed during a few years, and we are spoken of and treated by very many members of other denominations with Christian kindness.

Mr Parsons, the author of the 'Christian Layman,' passed through Louisville a few weeks since, and left some copies of his valuable book which seems to be just the work now wanted and bids fair to do much good.

Respectfully, J. H. H.

RECENT PUBLICATIONS.

'The New Birth.' Tract No. 162. By Frederick T. Gray. Printed for the American Unitarian Association.

The Tracts of the American Unitarian Association should be extensively read and studied. They form an excellent and comprehensive body of doctrinal and practical Theology. We are glad to see this Tract by Rev. F. T. Gray. It is a very simple, clear, satisfactory and practical exposition of our Savior's conversation with Nicodemus and the subject of regeneration. We extract the following passage.

'Regeneration is the process of implanting in the soul, cherishing and carrying forward to perfection, *personal, inward religion;* and as such it is necessary to all,—the Jew, the Christian, and the heathen,—all must be born again in a spiritual sense, must feel the controlling, elevating, sanctifying influences of religion, before they can enter into the kingdom of Christ. Yes, all need this, for in every human being are implanted powers and affections which, if rightly cherished and directed, may, and will enable him, by God's blessing, to form the soul to all goodness. Our existence at first is merely natural and animal. The spiritual, religious existence must be an after growth. It must be the result of knowledge, culture, reflection, and a sense of obligation. Conscience must be improved and strengthened, the passions regulated, a love of excellence enkindled, and the soul subjected to the control of spiritual truth and motives. Yes, all need to have their souls filled, quickened, purified and sanctified by the spirit and power of religion.

Again, how is this work of becoming truly religious—for this is what the language denotes—how is this process carried on? by what means is it effected? I answer, by the united effort of human and divine agency. In the same way that education is the united work of the preceptor and the scholar. The fruits of the field are in part the result of our labor, assisted by the vegetative power of the earth, the influence of sun and rain, which are the direct effect of divine power. The same language is used in Scripture on the subject of religion.

Salvation is declared to be the gift of God, and he is said 'to work in us to will and to do of his good pleasure;' at the same time we are exhorted 'to work out our own salvation with fear and trembling.' God, by his prophet, bids his people 'make them a new heart and a new spirit,' and yet also says, 'a new heart will I give you, and a new spirit will I put within you.'

The attainment of personal religion, of holiness, is to be effected by our own sorrow for sin, by repentance, and our earnest efforts and holy resolutions, aided by the light and strength conferred by the spirit of God. When we work, when we strive and pray, then we have the assurance that our heavenly Father will give his holy spirit to them that ask him. 'Ask and ye shall receive—seek and ye shall find,' are the encouraging words given us. We are taught that the divine spirit has the most intimate connexion with, and constant access to the human soul. That it is at all times and in all places ready to enlighten our darkness, to strengthen our weakness, to instruct us by its providence, to give strength to conscience in answer to our sincere requests; to animate, guide, and assist us, in overcoming temptation, and advancing us in the religious life.'

Christ the Head of the Church. A Sermon delivered at the Installation of the Rev. Edmund H. Sears, in Lancaster Mass., Dec. 23, 1840. By Henry Ware, Jr. Parkman Professor of Pulpit Eloquence and the Pastoral care in Harvard University. Together with the Charge, Right Hand of Fellowship, and Address. Boston: James Munroe & Co. 1841.

We are glad that this pamphlet has been published. The different services are appropriate and of an highly interesting character. The topic of the Sermon is 'The relation in which our Savior stands to the Church.' The great doctrine of the Sermon, set forth and illustrated with the spirit and power that might be expected from the author, is, that Christ is the anointed Head of the Church, ruling by the authority which God delegated to him, through the institutions he set up and the ministry he set forth, to the end that holiness might prevail, sin be forgiven and abolished, and man saved; to surrender his sovereignty at last, that in the perfect state of Heaven God may be all and in all. We make the following extract.

'The relation of Christ to this dispensation as Mediator and Head, is such, as to render him an essential part of it; so that in receiving it, he also must be received and acknowledged at the same time.

Christianity, as a dispensation of religion divinely appointed for man, is constituted partly of certain great truths, and is partly an institution of outward means. It is not merely certain truths concerning the soul and God and human destiny, received from any source and for any reason, which will render a man a Christian. If it were so, then a man might be a Christian who had never heard of Christ; or having heard, yet rejected him; rejected him as a teacher, though assenting to the doctrines which he taught. Christianity does, indeed, embrace those universal truths which may be thus received, and which may have dawned on many minds which Jesus never shone upon; but it embraces much besides. It is an institution, of which he is the Head; and it cannot be received in any adequate and genuine sense, unless he is received with it as its master and founder. He who does not thus receive it, might yet be a religious man, living in ancient Lacedæmon or modern Hindostan, if he lived up to the full light of natural religion; but he certainly could not be called a Christian. Nay, we need not deny that he may be a religious man, living among Christians, in a Christian land—if he bow to God with conscientious submission and reverent worship; but it is not easy to see how he can call himself a Christian. A Christian is a disciple of Christ; but no man is a disciple unless he acknowledge the master. Because a man maintains the unity of God and the doctrine of fate, he is not therefore a Mohammedan; he must acknowledge Mohammed in the character which he claimed. And in order to be a Christian, one must not only maintain certain doctrines, but must acknowledge Christ in the character which he claims.—Christianity is not simply the grand doctrines of a Universal Religion; it is those doctrines, as they are revealed by God's Son, embodied in his life and made permanent in his institutions, together with all the motives and sanctions which he has added to them, and by which he has urged them on men. In order to discipleship, one must receive the whole. To assume his name on the ground of holding certain truths which he taught, while others which he equally taught are refused, and he himself is rejected as the teacher of them, is an obvious inconsistency.

If Christ be Head of the spiritual dispensation which God has set over us, then it follows, that, in all questions of religious truth, we are to be implicitly guided by his word. All that is said by himself and his Apostles respecting the 'power that was given to him,' 'the wisdom of God that was upon him,' 'the spirit imparted to him without measure,'—all implies that he speaks from a divine fulness, with an authority from which there is no appeal. If we admit his claims, we may not go behind his declarations; they are divine and infallible. They are to be received, whether the grounds on which they rest, in the nature of things, can be discerned or not; whether the human reason can or cannot verify them to itself by intuitive discernment or sagacious arguing. They are to be taken as truths because he proclaims them to be such. Now undoubtedly it happens, so consonant is all truth to the human mind, that whatever Christ has taught will in due time be *seen* to be truth by the scrutinizing reason; but I am as much bound to receive it before I thus see it by the light of my own reason as afterwards. My faith in him, as commissioned to declare it to me from the infinite source of knowledge and truth, requires it of me. I exercise faith in him, when I believe in the truth of his doctrine because I trust in him. There is no exercise of faith, if I wait to see it of myself before I will assent to it.—If it should be said, This may not be; because by this reliance on another I may be made to receive what is unrea-

sonable; the answer is, Not at all; for I am already assured that he is from God, and therefore do not believe it possible that he should teach what is unreasonable. If I withhold my assent to his words, lest I should compromise my reason, I display distrust, not faith; I throw off my allegiance and deny my master; in form I acknowledge, but in fact I reject him. Let me rather implicitly surrender my weak and short-sighted understanding to his wisdom, on whom the Father poured the spirit without measure; satisfied with his assurance that what I know not now I shall know hereafter, and willing to wait though I may not comprehend.'

PERKINS INSTITUTION AND MASSACHUSETTS ASYLUM FOR THE BLIND.

Whatever indicates the continued prosperity this most excellent Institution cannot fail to gratify our readers. From the last Annual Report, which has just come to hand, we derive the statements which follow. The present number of blind persons connected with the Institution is 67. Of these, 37 are beneficiaries of this State; 15 are beneficiaries of other States; 3 pay their own expenses; 7 pay a part of their expenses; and 5 pay nothing. They have been generally healthy; only one of the whole number has died during the last three years; and this one was of a feeble constitution, predisposed to consumption. Most of the pupils spend four hours, daily, in the school, where are taught arithmetic and algebra, geography, grammar, and natural and moral philosophy. Great attention is paid to music, and with gratifying success. As an illustration of the extent to which instruction in the branches of education generally may be carried, we take the following case:

'Joseph B. Smith, blind from his cradle, was presented last commencement for admission at Cambridge University, passed a satisfactory examination, and has thus far maintained a respectable rank in his class. He has no favor shown him, and has been excused from no studies on account of his blindness, but is able to grapple with and master all of them. He gets his lessons by help of his chum, who reads them over to him carefully, and seeks out in the lexicon the meaning of those words which he does not understand. Smith carries his grammar in his head, and applies the rules in analyzing the sentences; and when once he has learned their meaning and structure, he does not easily forget it. So in mathematics; his chum reads the demonstrations aloud, and fixes his eyes upon the figure, in order to understand it; but Smith has his figure before his mind's eye, and by strong effort fixes it there until the demonstration is perfectly clear.

It will be perceived at once, who is obliged to make the greatest intellectual effort: and the effect, too, of such effort, continued through all the studies of youth, will be understood by all who reflect that a mental faculty is as much strengthened by exercise, as is the arm of a blacksmith by labor.

When the demonstration is very long, and the figure so complicated that even the vice-like gripe of a blind man's attention cannot hold it up steadily before his mind, it is very easy to have it embossed upon thick paper, and then it may be examined by the fingers.

He is likewise organist at the chapel. His age is seventeen; and, as without any extraordinary natural ability, he has been enabled to acquire the attainments necessary for entering College, and an acquaintance with many collateral subjects besides, his case may serve as an encouragement to any young blind persons who may desire to cultivate their intellect.'

Of Laura Bridgeman, the deaf, dumb, and blind child, we have a most interesting detailed account in the Appendix. It appears that she has continued to grow in intellect, as well as in stature, and has improved in personal appearance. A year ago she could sew, knit, braid, and be very handy about housework; she had also acquired a knowledge of the manual alphabet of the deaf mutes, and even the power of writing a legible hand, and of communicating her simple thoughts to paper in simpler language. In regard to all these, especially the last, she has very much improved of late.—For some time the want has been felt of an additional department for the purpose of providing employment to those pupils who have acquired their education and learned to work, but who could not find employment, or carry on business alone. Such a separate work department, we are glad to learn, was instituted, during the past year, which, if successful, will become of great value to the blind.

'The growth of the school has required, at different periods, changes in locality and extension of accommodations, which involved great expense; these, with the purchase of costly apparatus, have nearly exhausted the funds which were raised by contribution many years ago. But a salubrious and convenient building is now secured, [at South Boston] which is spacious enough to accommodate the greatest number of blind which the population will furnish for a century, at least; and as it is provided with every thing necessary for effecting the purpose of its creation, we have no fear of its failure through want of funds to continue it.'

SUNDAY SCHOOL CELEBRATION.

The 14th Anniversary of the 'South Congregational Sunday School,' of this city, was celebrated on Sunday evening last, in the Church belonging to Rev. Mr Motte's Society. The services commenced at 7 o'clock with a voluntary on the organ, which was followed by a hymn on early piety sung by the children of the school, aided by their teachers, and accompanied by a piano-forte. A prayer appropriate to the occasion by Rev. Mr Motte next succeeded. Then the Superintendent of the School, Mr Jarvis, made a brief but interesting and comprehensive Report of the condition and history of the school, which at present numbers 120 pupils and 22 Teachers. After which the parents were addressed by Rev. Henry Ware Jr., in his usual fervent and effective manner. Mr W. remarked that it was to parents that God in his providence committed the children and that on them rested the responsibility of their moral culture, a responsibility which they could not shake off, nor escape from. Religious education consisted of two parts, viz., the imparting of religious truths, drawn from the word, and works, and providence of God; and the application of these truths in practice. Teachers could impart the knowledge, but it must still devolve on parents to see that this knowledge be applied in the behavior and character of their children. Teachers could often give instructions to children which their parents could not give, but these instructions were of no avail unless parents saw to it that their children conformed to them in practice by being obedient and dutiful. Parents must therefore receive the labors of the Teacher as an aid in the moral and religious training of the child. The parent must receive the labors of the teacher as an aid in a work for which he himself is responsible, but should never regard them as a substitute for his own efforts in the religious education of his child. When Mr Ware had concluded his remarks, the children and teachers joined in singing another hymn. Rev. S. K. Lothrop then made a practical and interesting address to the teachers. The limits of this notice will not admit of a report of the remarks of Mr L. It must suffice to say that he regarded forms of organization, and modes and courses of instruction as far inferior in point of importance to the spirit and motive with which the teacher engaged in his work. The teacher should not engage in his work because custom or fashion required it of him, but from a desire to do good, and if he undertook it with a heartfelt purpose of usefulness he would soon discover the proper forms or modes of instruction. Mr L. alluded in eloquent language to the satisfaction which the faithful and persevering teacher might enjoy from meeting those in after life whom his instructions had trained and guided to usefulness. The Lord's Prayer in a hymn of 6 stanzas was then sung. A brief but familiar address to the children of the school by Rev. F. T. Gray then followed. Mr Gray alluded to the voyage of St. Paul which is described in the 27th chapter of Acts, and compared the conduct of the managers of the ship when they disregarded Paul's admonitory counsel with that of children who give no heed to the instructions imparted to them by those who are wiser and older than themselves. On a voyage, said Mr G., four things are necessary, a Chart, a Pilot, Food and a Rudder; neither can be dispensed with and all must be used. Now, he continued, we are all engaged in a voyage. We are embarked to sail through time to eternity, and on this voyage of life God had been pleased to furnish us with the four things necessary for our guidance. He had given us the Bible as our chart. He had sent his beloved Son, our Savior, who should serve as our pilot. Prayer would nourish and sustain and strengthen our minds—would be food to our souls. And fourthly the Sabbath could be seized on and so turned as to guide us in safety to the end. The Doxology, 'From all that dwell below the skies,' was then sung, after which the Benediction was pronounced by the Rev. Mr Motte. The house was well lighted, and well filled. And the exercises of which the above is but a meagre and imperfect sketch were of an interesting and impressive character, and could hardly fail to do good to all who witnessed them. On such occasions as this, the Sunday School presents itself fairly to public notice, and it is from exhibitions or celebrations of this kind that it may hope to maintain its hold on the esteem and confidence of an enlightened community. A. C.

For the Register and Observer.

MOTHER TO HER CHILD.

O, why not love the Lord, my child,
Before thou art by sin beguiled,
While innocence and love are thine,
Before thou dost in sorrow pine?

O, why not love the Lord, in youth?
Embrace his words of holy truth
With thy sweet hope and youngest breath,
Before the evil days, or death?

Yes, love the Lord, with all thy might,
And, O, at morning's early light,
To that sweet spot, the place of prayer,
With holy, humble thought repair.

O, love the Lord, my little friend,
Before the storm of sorrow bend
Thy fair young form with age or pain,—
O, love the Lord, for 'Christ is gain.'

When age comes on with every care,
Thou canst with ease each trial bear,
If thou hast in thine early days
Received the Gospel's heavenly rays.

If thou 'lt love God with all thy heart,
And never from his word depart,
On angel's wings thou 'lt sweetly raise,
With heavenly notes, blest songs of praise.

If thou wilt turn to God, my child,
If thou wilt love the Savior mild,
Sweet approbation thou wilt find,
Before the Judge of all mankind. M. W. W.

SUNDRIES.

Erasmus declared the creeds of the first ages of the Church to have been '*short* and *simple*, their Faith lying *then* not so much in *nice* and *numerous* articles, as in a *good* and *holy* life.' ——Dr Dwight, late President of Yale College, once remarked, that, 'so far as he could remember, there is not a single prayer recorded in the Scriptures, which has at all the aspect of having been a *form* or a part of a *standing liturgy*.'——Cave, in his 'Primitive Christianity,' quotes Lactantius as urging upon his opponents the rule,—'Let them follow *Reason*, rather than their *Ancestors*.'——It is stated in Pratt's History of the West Barnstable Church, Mass., that 'This Church, it appears, is the first independent Congregational Church under that name in the world; it was organized in 1616, in England.'——John Robinson, in his farewell address to the Plymouth Pilgrims, said: 'I beseech you to remember it—it is an *article* of your *Church covenant*, that you will be *ready to receive* whatever truth shall be made known unto you from the written word of God;' how many *orthodox* Church covenants of our day contain any such article, expressed or implied? ——Luther declared; '*Words* and *aguments* are the only weapons of our warfare;' do they 'further the reformation' he began, who excommunicate from the Church all that refuse to assent to the common doctrine of the Trinity? ——It was the good counsel of Melancthon: 'Let all have full liberty to teach and maintain whatever opinions they may choose to teach and maintain; let them all be listened to, and let them be judged by all.'——Even Cotton Mather could say: ''Tis very certain, that the first Reformers never intended, that what they did, should be the absolute boundary of the Reformation, so that it should be a sin to proceed any further.'——Neither the Athanasian Trinity nor the 'five points' of Calvin are to be found in the Covenant of the earliest Church gathered in the Massachusetts Colony.—viz., the first Church of Salem.

ORDINATION AT STERLING.

We understand that the ordination of Mr Fosdick, over the Congregational Society in Sterling, as successor of Rev. Mr Osgood, is appointed to take place on the first Wednesday of March.

MR GANNETT'S LECTURES.

Messrs. Editors,—I was very much gratified at hearing of the intention of the Rev. Mr Gannett to deliver at his church on Sunday evenings, a course of Doctrinal Lectures. It is a long time since we have had a course like these proposed; and as they are not intended to attack the views of other denominations, but simply set forth the doctrines as held by Unitarians generally, they must do good.

The introductory lecture was given last Sunday evening, and although no public notice was given, and there were two other meetings of our denomination, the house was nearly full. I shall not attempt to give a sketch of this Lecture, as it would not be in my power to do it justice; I will only say, that I have heard of but one opinion as to its ability, and a general wish has been expressed that Mr Gannett may find time to prepare it for publication.

The subject for next Sunday evening is 'The Bible.' C.

*** We thank a correspondent for the numbers of 'The Practical Christian,' referred to in a former Register; they did not come to hand in time for the present paper; we shall endeavor to make fit use of them soon.

INTELLIGENCE.

House of Reformation.—A correspondent of the Boston Courier refers to the last report of the Committee of Visitation of the Houses of Industry, Correction and Reformation at South Boston,—consisting of the Judges of the Municipal, Probate and Police Courts. The article referred to, has the following paragraph, which will readily convince the reader—if the statements are well founded,—that the subject should receive the immediate attention of the public; or if not true, they should be at once refuted.

'The last report of this committee is now before us, dated December, 1840. The committee speak in terms of commendation of all these establishments, except the House of Reformation; on the subject of which they make such observations as to show that the institution is, in their opinion, by no means in a prosperous condition. We believe the House of Reformation costs the city about eight or nine thousand dollars a year; and if we are not grossly misinformed, the whole establishment is now in a state of the most ruinous and shameful mismanagement.

The Exploring Expedition.—On Tuesday last the ship Nantucket, Capt. Edwards, arrived at Tarpaulin Cove from a whaling voyage. Capt E. reports having spoken off the Feejee Islands, July 23, the U. S. brig Porpoise, Capt Reynolds, all well, bound to Mallolo. The Vincennes and Peacock were at Sandal Novo Bay. The vessels of the expedition were engaged in surveying the Feejee Islands and Shoals, and would sail in 10 days for the Sandwich Islands.

Promotion.—We understand that Alfred Baily of Cambridge, fourteen years of age, an apprentice boy on board the Receiving Ship Columbus, at this station, has received an acting Midshipman's appointment, he having been reported to the Secretary of the Navy, by Capt Smith, as the most distinguished and meritorious apprentice in the ship.—*Boston Mer. Jour.*

Professor Sparks, of Harvard University, says the Boston Courier, is at Paris, engaged in his search of materials for his History of the American Revolution. He finds easy access to all the archives, public or secret, which he wishes to explore.

Bank of the United States.—This Bank having with most of the Banks at the South suspended specie payments, resumed recently, and in the course of about twenty days paid out nearly six millions of dollars in specie. It has, however, been compelled again to suspend.

The Mercantile Journal refers to the subject thus: 'The failure of the Bank of the United States for the third time, has created quite an excitement in Philadelphia and elsewhere. It appears to have been altogether unexpected. The other Philadelphia Banks struggled hard against the storm, but unsuccessfully. They commenced paying specie on Friday—but the run was so severe, that they were obliged, with two or three exceptions, to suspend also. They will doubtless all suspend. This suspension must operate most disastrously on the commercial affairs of that great city—and the blow will be felt severely in other cities, particularly at the South.'

Congress.—The amount of business important to the country, which has been transacted, during the present session, is small. It is generally supposed that an extra session will be called, soon after the expiration of the present Congress. It appears that the new Senate of the U. S., has already been summoned by the present Executive, to meet at the Capitol on the 4th of March next, for the transaction of such business of a new administration as may come before them.

Massachusetts Rail Roads.—The Boston Daily Advertiser remarks that all the Rail Roads in Massachusetts which are so far finished as to admit of their affording any test of their future productiveness, yield an income which insures to the stockholders a fair remuneration for their investments.

This will be seen more satisfactorily by the following table, which we have prepared from the abstract of the Reports of the several Roads given in said paper.

	Capital. Dols.	Receipts. Dols.	Expen. Dols.	Div. p. c.
B. & Worcester	2,000,000	267,547	140,441	6
B. & Providence	1,782,000	202,601		7
B. & Lowell	1,860,000	231,575	91,400	8
E. Rail Road	1,864,190	183,297	105,293	5
W. Rail Road		112,347	62,071	
Nash. & Lowell	350,000	82,638	52,532	7 1-2
B. & Portland	517,161	93,468	70,022	6 1-2
N. B. & Taunton	395,900	26,437	13,026	3
Taunton B. Road	250,000	75,477		6

The section of the Western Rail Road from Worcester to Springfield, on the Connecticut river, (54 miles,) has been in operation the whole year. Of the 62.6 miles west of the Connecticut river to the New York line, where it meets the Hudson and Berkshire Rail Road now in operation, 53 miles are already graded. The rails are laid on 35 miles; 39 1-2 miles may be open for public use in April; and if there are no unexpected impediments, the residue, with the exception of two miles, may be opened by the 13 of July, and these two miles by the end of the year.

The whole of that part of the road from Pittsfield to the N. Y. line is finished with the exception of half a mile of track across the Richmond Swamp, and an arrangement has been made with the Directors of the Hudson and Berkshire Rail Road for them to operate this part of the Western road in connexion with their own road, until another portion of the Western road shall be ready for use. It is the intention of the parties to open this, part of the road, in the manner above mentioned, about the first of April next.

Delaware.—There is not we are informed, in this gallant little State, a single distillery to be found. The lovers of antiquity can be gratified with a view of an old one on the banks of the Brandywine.—*Newark Daily Adv.*

We have been favored with a copy of the second edition of the Boston Almanac. The enterprising proprietor is determined to leave no omission unsupplied, and no error uncorrected. The business directory has, in this edition, been made accurate, some alterations having taken place in the names of firms as well as in location, since the first was made out.

Tunnelling the Mississippi.—There is a proposition to tunnel the Mississippi river at New Orleans, the arch to be made of cast iron instead of stone.

Our Relations with Great Britain.—Under this title, the Philadelphia Saturday Chronicle of the 23d ult., has the following remarks:

We have intelligence from Washington, that considerable anxiety exists in well informed circles in that city, in relation to the recent correspondence between Mr Fox and Mr Forsyth, and with regard to our diplomatic intercourse generally with Great Britain. One rumor is, that when Mr Stevenson first addressed Lord Palmerston with regard to the Caroline affair, that Minister said in so many words, and in a written and official note, that the British Government would assume the responsibility. To this, Mr. Stevenson replied, that the negotiation must then end—intimating that serious trouble would be the consequence. Whereupon Lord P. withdrew the note, but with an understanding that no change would be made in the decision of the British Government. We are told, moreover, that Mr. Fox was, if not directly, indirectly authorised to make the avowals embodied in his letters to Mr. Forsyth, and that dissatisfied with the aspect of affairs, he has requested his recal. Also that Mr. Stevenson has consented to remain in London until the arrival in that metropolis of a new American Minister—the President being of the opinion, that the diplomatic intercourse between the two countries is in too critical a condition to permit the United States to be without a representative, even for a short time, at the Court of St. James. We are informed further, that the feeling along our border has become greatly inflamed since the appearance of Mr. Fox's letters, and the capture of McLeod. We trust that this difficulty may terminate amicably and satisfactorily, and that every thing like a conflict, the consequences of which the friends of peace and philanthropy on both sides the Atlantic must earnestly deprecate, will be avoided. But we nevertheless cannot close our eyes to the fact, that affairs are in such a critical position, as to require the exercise of great forbearance as well as much diplomatic skill on the part of both Governments, to bring the long vexed question of the N. E. Boundary, together with that of the Caroline affair, to a speedy, proper and bloodless termination.

The Jews.—There seems to be a movement among the Continental Jews in relation to the late events in the East. The following is the concluding paragraph of an address to the Jews, published in *Der Orient*, a German newspaper:

'People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders!—have really the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers, build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you through the vale of misery thousands of years. He also will not forsake you in your last conflict.'

Rotary Engine.—An engine upon this principle has been recently tried in Leeds, England, in the presence of several engineers. Its enormous power in so small a compass (the whole machinery, with the exception of the fly-wheel, being contained in a box two and three quarters inches in depth and 10 inches diameter,) surpised every one present, the speed was tremendous, making from 600 to 700 revolutions per minute. Its power was tested by placing breaks upon the fly-wheel, which was done to the extent that the shaft was actually twisted in two pieces, but no accident occurred. It is the intention of the inventor to apply the machine to propel carriages on common roads, for which purpose it appears admirably adapted, likewise for the purpose of marine navigation, where the small quantity of room it requires is a material consideration: in short, it will answer all the purposes wherein steam is required, and the expense will be considerably abridged. The inventor is Joseph Briggs, watchmaker, of Leeds.—*English Paper.*

[From the Daily Advertiser, by request.]

PRACTICAL INSTITUTE OF AGRICULTURE AND EDUCATION.

Mr. Hale,—You are perhaps aware that it has been contemplated to establish a Literary Institution in the neighborhood of Boston, which has recently attracted the curiosity of the public, and the design of which has, in some cases, been considerably misapprehended. A brief statement from an authentic source may therefore be called for both by justice to the public and respect to oneself.

The purpose of this Institution is to connect the cultivation of an estate with the management of a school; to furnish the means of a thorough education to young men designed for active pursuits, and with especial reference to agriculture; while, at the same time, pupils engaged in classical studies may enjoy the benefit to their health derived from pure country air, and varied out-door exercises.

The internal arrangements of this Institution are made with a view to economy, simplicity, and practical success; the various departments being filled, as far as possible, by those who have an immediate personal and pecuniary interest in its welfare; and the number of pupils so limited, as to ensure to every individual, the direct, watchful oversight and assiduity of the teachers.

It should be added that this Institution has no connexion with any sectarian or party interests in religion or politics. It is not pledged to any of the leading questions of the day; but seeks, by an independent course, to promote the highest physical, moral, and intellectual well-being of those who may be entrusted to its care.

Among its proprietors, are gentlemen of different opinions, habits and pursuits, who aim at the improvement of practical education, and who believe that such an Institution as they propose to found need only to be understood in its plan and details, to command the favor of enlightened and liberal minds, and that it will prove of great utility to the community. The encouragement which it has already received from those who have been at the trouble to become acquainted with its purposes, is a cheering omen of success.

The following extract from an article in the last 'New-England Farmer' may serve to complete this short account of the objects of the Institution, and by republishing it in your paper, you will confer a favor upon

ONE OF THE PROPRIETORS.

AGRICULTURAL SCHOOL.

We understand that an association has been formed by several gentlemen in this city and vicinity, for the purpose of establishing a 'Practical Institute of Agriculture and Education.' The design of this institution is to furnish the means of a liberal education to those who are not intended for the learned professions. The principles of science, which lie at the foundation of the practical arts of life, will form the chief objects of attention, while the study of the languages will occupy a subordinate sphere. It is intended to combine the study of scientific agriculture with its practical operations, to illustrate the great improvements of modern husbandry by actual experiment; to increase the attachment of the farmer to the cultivation of the soil, by showing the dignity of the pursuit, and the knowledge and ability which it demands, and thus to prepare young men, who propose to make agriculture the business of their lives, for the intelligent discharge of the duties of their calling.

The want of an institution of this kind has been deeply felt and loudly expressed. No branch of education has been more neglected, though its unspeakable importance is admitted, than the professional education of those who seek their subsistence by tilling the earth—Our most enlightened agricultural publications have been urgent in their appeals to the community in behalf of such an institution; the friends of popular education have set forth its claims in a convincing manner; legislative patronage has been earnestly solicited both in Massachusetts and New York for the establishment of one on a large scale; proposals have been made to connect a department for this purpose with some of our most distinguished colleges; and no one acquainted with the character of our New England population can doubt for a moment, that an institution of this description, conducted in a judicious and efficient manner, would receive the favor of the public and prove of wide practical utility. The eminent success of Von Thaer, in Prussia, and of Fellenburg, in Switzerland, it would seem, ought not to surpass that of an institution so congenial with the spirit of our government and the character and habits of our citizens.

'When we consider,' says the late lamented Judge Buel, of Albany, among the last words probably which ever fell from his pen—'when we consider that agriculture is the great business of the nation—of mankind, that its successful prosecution depends upon a knowledge in the cultivators of the soil, of the principles of natural science, and that our agriculture stands in special need of this auxiliary aid—we cannot withhold our surprise and regret, that we have not long since established professional schools, in which our youth, or such of them as are designed to manage this branch of national labor, might be taught, simultaneously, the principles and practice of their future business of life, and on which, more than any other branch of business, the fortunes of our country, moral, political and national, essentially depend. We require an initiatory study of years in the principles of law and medicine, before we permit the pupils to practice in these professions. We require a like preliminary study in our military and naval schools, in the science of war and navigation, ere the student is deemed qualified to command. And yet in agriculture, by which, under the blessing of Providence, we virtually 'live and move and have our being,' and which truly embraces a wider range of useful science than either law, medicine, war, or navigation, we have no schools we give no instruction, we bestow no governmental patronage.'

The proposed institution is undertaken on the sole responsibility of a few individuals, whose interest in agriculture and science has led them to engage in the enterprise; and the internal arrangements they have made, we learn, are of a character which those who are concerned trust will ensure the management of the institution with economy, efficiency and completeness.

It is contemplated, we also understand, to connect with the institution a department for classical learning, in which pupils will be prepared for admission to any of the New England colleges, or be instructed in a course similar to that which is pursued by under graduates, while at the same time, they will have an opportunity to study the sciences on which agriculture is founded, and to engage in its practical details to such extent as may be desired.

It is intended, if a suitable degree of encouragement should be given to the enterprise, to open the institution for the reception of a limited number of pupils, in the course of the ensuing season, and to enlarge its operations in proportion to the favor it shall receive from those for whose benefit it is designed.

SATURDAY EVENING LECTURE.

The third and last lecture of the course in the Phillips place Chapel, will be delivered this evening, Saturday, at 7 o'clock, by Jas. F. Clarke.

SUBJECT—*The Church.*

SUNDAY SCHOOL CELEBRATION at Suffolk Street Chapel, on Sunday Evening next at 7 o'clock.—Addresses may be expected from Rev. Mr Taylor, Rev. James F. Clarke, late of Louisville, and the Superintendent of the School. Friends of the Chapel are invited to attend.

MARRIAGES.

In this city, Feb. 9, Mr David J. Bartlett, to Miss Matilda Patch.

In Charlestown, on the 9th inst, by Rev. G. E. Ellis, Charles Brewer, Esq., of Boston, to Miss Martha D. Turner, daughter of Rev. Edward Turner.

In Quincy, on Wednesday evening last, by Rev. Mr Whitney, Mr Richard C. Greenleaf, of this city, to Miss Mary P. daughter of Rev. Mr Whitney.

In Quincy, Ill., Dec. 31, Mr Eaton Littlefield, formerly of Brighton, Mass., to Miss Lydia M. Vandoorn, of Q.

In Chicago, Illinois, on the 3d ult., Dr Leonard Proctor, to Miss Frances Burbank, daughter of Henry Wolcott, Esq., formerly of Middletown.

DEATHS.

In this city, 7th instant, William Coolidge, Esq., 63.

In Dorchester, Mr Asa Pierce, 65.

In Milton, Mrs Rebecca Calef, 70.

In Woburn, 5th inst., Mr Thomas Pool, 67.

In West Dedham, on the 7th Oct. last, Mrs Hannah, wife of Mr Joseph Stone, aged 82; and on the 5th inst., Mr Joseph Stone, aged 78, a patriot of the revolution, formerly of Boston.

In Newburyport, 8th inst., after a short and distressing illness, William Bartlett, Esq., 93.

In Rowe, the 30th ult., Mary, daughter of Rev. William L. Stearns, aged 2 years.

In St. Louis, 24th ult., Mr Alfred B. Garland, a native of New Hampshire, and formerly of the firm of Calvin W. Howe & Co., New York.

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POETRY.

For the Register and Observer.

FAREWELL.

BY CAROLINE F. ORNE.

Dear friends! kind friends of childhood's early hours!
Ye, who have helped to strow my path with flowers;
Ye, who first taught me friendship's true delight;
Seen face to face by day, in dreams by night;
Ye with whose very being mine seems wove,
So tender and so constant is our love,—
Parted from whom, one day a month would seem,
So long to part appears some idle dream,
Some wild creation of a wandering brain,
Seems aught but *truth*, and *that* to seem is vain.
Ten years and one like mists of morn have fled,
Since first my footsteps to that mansion sped,
Where smiling faces met my timid gaze,
And every effort found its meed of praise.
Ah, happy days of yore! ah, fairy dreams!
Like vivid sunlight, burst your golden gleams.
Well I remember even the cricket, where
I used to sit, beside the easy chair
That held the form respected and revered,
Of him my childhood loved at once, and feared.
His hoary head a crown of glory is,
For aye the path of righteousness was his.
And other forms were there, and all were dear,
Though to a careless eye it might not thus appear.
To one who knows the heart's recesses deep,
Where hidden fountains silently may sleep,
Till warm affection, like spring's breath is given,
And the stream gushes forth, its fetters riven,—
'T will not seem strange I thus should seek to find
Companions of a far maturer mind
Than mine; heart may be bound to heart,
By strongest bands, where mind may have small part.

When ye first left that old beloved place,
Which Art and Nature both combined to grace,
At first I could not but the change regret,
Nor all its pleasures could at once forget.
The spacious garden, which in summer hours
Displayed delicious fruit, and beauteous flowers,—
The old familiar rooms,—the quiet nook
Well stored with many a fair instructive book,—
Had all combined to form a magic spell
To bind me to a place I loved so well.
When ye had learned another home to know,
How oft unconsciously, with footstep slow,
Pausing before the gate, I still would raise
Th' accustomed latch, then start in dumb amaze,
And recognize the change, and onward move
Towards the cottage I have learned to love.
If only thus a pleasant place to leave
Should aye be deemed sufficient cause to grieve,
What stronger motive ever could be given
Than Friendship's early ties too sudden riven?
I know that ye must go, that I must part
With those as dear as life-blood to the heart;
That months, perhaps even years, may pass away,
Where once we parted scarcely for a day;—
But I will strive to feel that health regained,
And hopes long cherished, and at length attained,
And many a blessing vainly sought for here,
And many a tie to render life more dear,
Should rather give me joy the change to see,
And bid me feel 't were better it should be.
But oh! when ye are gone, and I am left,
Of half my dearest happiness bereft,
What shall console me all that weary while,
What shall repay to me the cheerful smile,
The warm hand's ready pressure—welcome meet!
The bright eye's beaming glance, a language sweet,
The gentle, tender voice, the ready fireside seat?
Cold consolation reason can impart,
As ice to fire, so reason to the heart.
A stranger's careless feet will coldly roam
O'er what I fondly called my second home;
A stranger's careless eye will idly rove
O'er many an object I had learned to love.
'Where are those friends of yore?' should memory say,
There comes an answer cold, 'They 're far away.'
No length of time, no distance can estrange
My strong affection, it can know no change,
But like the magic lamp of Eastern tale,
Shall still burn brightly, though all else should fail.

Cambridgeport, April, 1839.

ENGLISH CHURCHES.

BY MARY HOWITT.

How beautiful they stand,
Those ancient altars of our native land!
Amid the pasture-fields and dark green woods,
Amid the mountain's clouds and solitudes;
By rivers broad that rush into the sea;
By little brooks that with a lisping sound,
Like playful children, run by copse and lea!
Each in its little drop of holy ground,
How beautiful they stand,
Those old gray churches of our native land!

Our lives are all turmoil;
Our souls are in a weary strife and toil,
Grasping and straining—tasking nerve and brain,
Both day and night for gain;
We have grown worldly; have made gold our god;
Have turned our hearts away from lowly things;
We seek not now the wild flower on the sod;
We see not snowy-folded angel's wings
Amid the sunny skies;
For visions come not to polluted eyes!

Yet, blessed, quiet fanes!
Still piety, still poetry remains,
And shall remain, whilst ever on the air
One chapel bell calls high and low to prayer—
Whilst ever green and sunny church-yards keep
The dust of our beloved, and tears are shed
From founts which in the human heart lie deep!
Something in these aspiring days we need
To keep our spirits lowly,
To set within our hearts sweet thoughts and holy!

And 't is for this they stand,
The old gray churches of our native land!
And even in the gold-corrupted mart,
In the great city's heart
They stand: and chantry done, and organ sound,
And stated services of prayer and praise,
Like to the righteous ten which were not found,
For the polluted city shall upraise,
Meek faith and love sincere—
Better in time of need than shield or spear!

MISCELLANEOUS.

[From the Monthly Miscellany.]

THE MOUNTAIN TOWN, THE USEFUL MINISTER, AND THE MAGNANIMOUS BOY.

The love of gain is well known to be a predominant characteristic of the people of New England. It possesses the souls of many like as an indwelling spirit, impelling the will and giving direction to all the energies. It enters the man in his very childhood, and ofttimes puts down and keeps down that benevolence, which all, in a greater or less degree are born with, and are intended to manifest in numberless ways, blessing and being blessed. At least, if kindly and spontaneous sympathy is not hindered, how often is its purity corrupted, its beauty tarnished, by accompanying or after-coming thoughts of detestable selfishness. Mammon will stand close to the heart-fountain, to catch the impulsive, stainless gush of charity, and make a bargain out of it. For instance, I have known the single occupant of a carriage *invite* the wearied or hurried traveller to take a seat by his side, and then at parting receive with chuckling satisfaction the bit of silver which the benefited felt prompted in gratitude to offer. I have known men leap with pure sympathy's uncalculating quickness to the aid of one caught in sudden trouble, and after carefully bestowing relief, go away seemingly more glad with a trifle of heart-cursing lucre than with the good they have done. How pitiable is this insensibility to the worth of that benevolence, which not only quickens spontaneously into action, but abides without a single after-thought of selfishness. Its own consciousness is sufficient reward. But besides this, with what consequent and unalloyed gratitude from the recipient of favor is it blessed. Still farther, the prompting feeling,—the performed good,—the touched affections, the sweetened tones, the softened looks of a fellow-being are all laid up, rustless, uncankering treasures, in the heaven of remembrance. What a damnation is worldliness to itself!—There is not much hope of breaking this insensibility in gain-hardened men. Gain-hardened they will live and act, and thus they are likely to die. But oh! that tender childhood and docile youth might be saved from this money-taint, this metal-crust of the heart. But, alas, how numerous the instances of early hardening! A boy but picks up and runs to you with your pocket-book, yea, nothing but your handkerchief, almost the instant it was dropped, and then trips away rejoicing in the curse of your coppers, and not in the sweet little blessing of the kindly deed. And parents—I have seen *them* manifest a foolish pleasure, indeed it should be called a vile, baneful sympathy, when their child has bounded into their presence joyfully exhibiting the lucky prize occasioned by another's misfortune. While he slips the douceur into his incipient purse, or drops it upon the little growing pile in his chest till, he wishes perhaps that such chances might come often, and these guardians and guides of his immortal nature seemingly wish the same.

No doubt there are many, many instances, wherein the young do not prove traitors to their pure, spontaneous sympathies by taking pay for their exercise. One such instance I once experienced myself, and for encouragement to the pure and example to the perverted, I will relate it. Sometimes a good deed is so associated in our minds with peculiar circumstances, that we ourselves, if not others, deem it to have uncommon significance and value. It is so in my mind with the one in view. But first I would say something of the town wherein the scene to be described took place; for that town is dear to my heart from the many delightful hours, yea, days, I have spent there with a clerical friend, whose good-doing and excellent example I shall directly have occasion to mention. He will forgive me, I trust, for pointing to his light, which though shining clearly and very brightly before men, men may not see, although it is before them.

The town of —— lies upon some of the boldest, roughest hills of New England, surrounded by scenery of the most imposing character. A few miles to the eastward arise mountainous piles, and ridges of picturesque grandeur. Southward, towers the solitary, dark, blue summit of one of our grandest mountains. The steepled and columned church is loftily, and so peculiarly situated, that its roof sends the rain-drops on one side to the Merrimack, and on the other to the sea by the opposite channel of the Connecticut. From this airy elevation, the eye, looking westward, first falls upon one of those numerous ponds which gem with crystal, and enchantingly mirror these wilder regions. On one side of this water ascends a woody steep, made bold by rocky cliffs. On another a hill rounds up, and softens beneath the touch of agriculture. On a third side, to the spectator in a particular position, the adjacent monarch of the hills seems to shoot his pinnacled supremacy into a skyey depth, which the watery reflection arches with the infinite magnificence of reality. Far away on the western horizon is discerned the line of the Vermont mountains, romantically diversified with extended ridge, rounded summit, and heaven-piercing peak. Such is the glorious scenery, by which the Creator informs the minds of many, and inspires the hearts of some, in these retirements. One would think, that love and awe toward alluring and soul-commanding nature would here modify and hallow the all-possessing spirit of gain. Whether it be so or not is doubtful, for the hard, stern soil begets a habit of industry and persevering acquisitiveness, which the beautiful and grand would hardly counteract in most minds. The narrowed soul will not look out of its insignificancy, and turn from its petty purposes, although God's mightiest messengers in creation present themselves majestic at its casements or thunder at its portals.

But the particular town just described possesses other advantages of an intellectual and moral character, which cannot but have some good effect, especially on the young. The schools, I believe, are in an unusual state of forwardness, owing in some degree to a liberal fund left for their aid by a former wealthy clergyman of the place, now deceased. Libraries too were the subject of his benefaction, if recollection rightly serves. But the most distinguished means of improvement, are the efforts and personal character of one of the present clergymen. He has been settled somewhat over twenty years. Very early in his ministry he commenced a juvenile library, which has steadily increased, and is the largest collection of the sort that I have ever seen. Through this a universal taste for reading has been generated in the young mind. All under the age of thirty, down to childhood, cannot but have received improvement from this, and manifest it in their conversation and daily walks. Libraries of a higher character have also been established under the direction of the same individual. One of these is worthy of particular mention, as it is uncommon, viz. a scientific library, including all the volumes of one of the great cyclopedias. The farmer at his fireside perusing works like these is surely in a fair way to get the better of that all-prevailing mammon-service, of which complaint has been made. Again, my clerical friend is a devotee to the natural sciences, and by example and precept has disseminated some taste for these subjects among his people. With Botany, and particularly Entomology, he is minutely familiar. When his parishioners come to his study to exchange books, (he being general librarian,) they occasionally linger over the cabinets of insects, shelves of minerals, and collections of plants and flowers, thereby themselves catching a taste for the charming studies of nature. It is particularly interesting, to observe the children hang with wondering delight over the glories of the floral kingdom and the insect tribes, before they trip away with their exchange from the book-shelf. The little folks are thus led not only to observe the flowers of the field more critically, and to chase the 'blossom of the air,' as Bryant calls the butterfly, but to look sharply after the comparatively despised bugs of the sod, and worms of the dust,—finding the Divine skill, beauty and perfection where most never think to stoop for them. Now and then the little philosopher imagines he has found a specimen, which his Minister does not know of, as he has not seen it in his collections, and away he runs to surprise the good man with his discovery.

I trust that I shall be pardoned for giving such publicity to the character and efforts of a man, who in his exceeding modesty would shrink from notoriety. I do it for the effect such an example may have on others similarly situated. See what good may be accomplished, what measures of enjoyment be possessed, by a clergyman, though in the utmost seclusion from both the fashionable and the literary world, as it is called. Here, at the distance of seventy miles from the much desired advantages of the city, and forty miles from even a rail-road, and on the rough steep hill-sides, is a living lesson which should not be lost on those clergymen who pine after the pulpit of the city, or the populous village. My clerical exemplar makes no pretension to graceful gesture, rhetorical flourish, or any thing like commanding eloquence. Neither do the hills perceptibly tremble beneath his pastoral tread. Yet, like the sunlight and the dews, what changes does he accomplish without making any noise, or startling the world to stop and gaze as he operates. And like those agents of nature which are the stillest though the mightiest, such a man works without mention; the lesson of his example is unheeded. It is lightning and torrent, in the spiritual as in the material world, which make men cry, lo! here, and lo! there. They are sudden, intense and perhaps astonishing in their action, yet how brief and narrow are they, comparatively, in beneficent effects. I would by no means however assert, or imply, that special, occasional and tempest-like exertion may not be useful. Let those who are capable of such art, according to their capabilities, do good in their own way. I would simply suggest, that those who cannot compel week-day business to stop and enter into, and be affected by, their operations, should not be so lightly esteemed in comparison, as many seem to think. I would present to those who cannot astound with great things an example of accomplishing great, yea, greatest things, without astounding. For is it not a great thing, yea, one of the greatest, to take the inhabitants of a remote and rude town, and not only lead them in the ordinary ways of religion, but guide them to the study of all the Divine works, from the minutest, creeping at the roots or unfolding at the tips of the herbage, to the mightiest, which circle and shine in the celestial immensity? Is it not glorious, so to teach and exemplify, that out of nearly infant mouths, not only evangelically, but scientifically and philosophically, the praise of God is perfected? Let those who say, yea, go and do likewise, and great shall be their reward.

When I began this article with an allusion to the gain-getting spirit, and with the forementioned of an instructive incident, I did not anticipate that so wide a space would intervene before I should come to my story. But that scenery burst anew and so inspiringly on my conceptions, that I could not but describe it; that friend came so dearly and instructively into remembrance, that I did not like at once to dismiss him. And now, as an introduction to my incident, I would remark, that I am pleased to imagine that the part acted by the above-named individual, in the culture of the young, tended to paint the incident with its moral beauty and to point it with keen instruction.

Early one summer morning I was travelling in a chaise through this mountain town. I had arrived near the outskirts, when I fancied that I heard a singular noise, but did not then stop or look out to see what it might be, as I was in particular haste to my destination. I drove rapidly on. But soon the noise again startled my ear, and seemingly the shrill scream of a human being. Still driving on, I leaned out of the vehicle to learn whence came the piercing sound. I then discovered a boy pursuing me at the top of his speed, and crying after me to stop, which I now did. He came up nearly exhausted by half a mile's run, with his bosom all open, and his face all reddened with the heat, and reeking with perspiration, and he pantingly exclaimed, 'You are losing your trunk, Sir.' At this information I leaped out, and surely my trunk was in a deplorable condition. It had been fastened beneath the axle-tree. But one of the straps had got broken, and it was dangling by the other now almost wrested off, having been knocked against the stones and dragged through dust and mud till it was a sorry sight. I requested my benevolent informer to stand at the horse's head till I should put it into safety. Of course such a boy, or any boy, could not but do this under such circumstances. When ready to start again, in spontaneous gratitude I held out a piece of money, of more tempting value than our smallest silver coin; and lo! the little fellow drew back, and straightened up, and with a keener eye, and almost an offended tone, exclaimed—'*Do you think I would take pay for that?*' I could not prevail on him to receive the least compensation. I went on my journey rejoicing in the accident, although it was to cost me the repairing of my torn and bruised trunk. It had made known to me one *magnanimous boy*. For, how many much slighter favors had I received from the young, who capered away insensible to the pleasure of doing a kindness, in the satisfaction of 'taking pay for that.' Ay, thought I, this boy is an honor to the common school; he is a Christian learner in my friend's Sunday School; he is a diligent reader of the juvenile library. Blessed pupil of a blessed pastor! thy getting is the true and the best one, that of understanding; to thee 'wisdom is the principal thing.' How many, many times since have I thought of that boy, and wished that I knew his name, and could trace his onward course. How many times in my wanderings and stoppings within sight, even within the most distant glimpses, of the peaked crown of that proud old hill-king, have I thought of that grand, that royal-spirited boy. That mountain, by natural association, is to me a most fit monument to one magnanimity towering above many meannesses.

Ye boys, and indeed ye men, of our country, to whom the moral of my story may apply, I pray you, when you shall perform a little favor spontaneously, or even by request, let your souls stand up in true nobility—in the heavenward grandeur of disinterestedness, and say in the spirit, '*Do you think I would take pay for that.*'

W. B.

THE PERSECUTION OF THE JEWS STOPPED.

Events are now transpiring in the Ottoman Empire, which are a matter of the deepest interest to the whole human race. The redemption of Syria from the iron yoke of the Tyrant that rules Egypt, is about to restore the Land of Palestine from complete barbarism to intercourse with the industry, and liberal civilization and Christianity of Europe. Contrary to all expectation, Turkey appears to be taking the lead in the great enterprise of bringing together European and Asiatic civilization. The Prime Minister of the present Sultan, Redschid Pacha, is understood to be the author of the following Charter of Liberty, which has lately been proclaimed by the Divan in favor of the Jews.

Translation of the Firman granted by his Imperial Majesty the Sultan Abd-ul-Medjid to the Israelites in his Empire, at the request of Sir Moses Montefiore, F. R. S., and delivered to him at Constantinople by his Excellency Redschid Pacha, Minister of Foreign Affairs to the Ottoman Porte, 11th Hesvan, 5601—12th Ramazan, 1256—corresponding to Nov. 6, 1840.

A Firman addressed to the Chief Judge at Constantinople, at the head of which his Imperial Majesty the Sultan has written with his own hand the following words:—'Let that be executed which is prescribed in this firman.'

An ancient prejudice prevailed against the Jews.—The ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews and the vexations to which they have been subjected have at last reached our Imperial throne.

But a short time has elapsed since some Jews dwelling in the Isle of Rhodes have been brought thence to Constantinople, where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved.—That, therefore, which justice and equity required has been done in their behalf.

Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood, but even of that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity to the Hatti Scherif which had been proclaimed at Gulhane, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause) neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present firman, which is ornamented at the head with our 'Hoomaioon' (sign manual) and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

Thus you, the above-named judge, when you know the contents of this firman, will endeavor to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal, you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and sovereign will.

Given at Constantinople, the 12th Ramazan, 1256. (6th of November, 1840.)

TOASTS.

Governor Cass, our minister in France, has given, in the Knickerbocker, an account of a dinner with the royal family, at St. Cloud, in which he says:

'Thank Heaven, the days of 'healths' and 'toasts' have gone by! The fashion is dead, never to be resusciated. Even in the palmy days of its existence, I had an intuitive horror of these vinous salutations, when a man could not touch his glass without popping his head in his neighbor's face, and often at the risk of having his nose broken by some attentive friend, whose thirsty propensities were manifested by the same striking ceremony. I have often thought that the excessive absurdity of this custom might be ludicrously exhibited, by converting the salutation from the glass to the plate, and, instead of drinking a health or a 'sentiment,' as it was called, gravely eating our good wishes, whenever we began a new dish.'

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

NEW CHRISTMAS & NEW YEAR'S BOOK.—The Pathway of the Savior, designed for Sunday school Libraries, and Bible Classes; by a Friend of Children.

'Be Christ our pattern and our guide;
His image may we bear!
Oh may we tread his holy steps,
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THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.

Every number contains numerous Original Articles—a Sermon—Notices of Books and a greater amount of Intelligence relating to the Unitarian denomination, than any other of our Periodicals. The numbers already published have contained articles by the following writers:—Rev H. Ware jr, D. D., Rev Dr Dewey, Rev Dr Parkman, Rev Dr Walker, Rev E. Peabody, Rev C. A. Bartol, Rev C. Stetson, Rev A. P. Peabody, Rev C. Palfrey, Rev E. B. Hall, Rev G. E. Ellis, Rev John Pierpont, Rev W. H. Furness, Miss Lee, author of 'Three Experiments of Living,' Miss Park author of 'Miriam,' Rev R. C. Waterston, Rev T. B. Fox, Rev S. Osgood, Rev C. Robbins, and many others. Every endeavor is made to render the work work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street.

Wanted—Men to solicit subscribers to the above work. n 28

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE CHESS PLAYER.—Just published by NATHANIEL DEARBORN,—The Chess Player, illustrated with diagrams. Containing Franklin's Essay on the Moral of Chess,—Introduction to the Rudiments of Chess, by Geo. Walker, Teacher,—to which are added the three games played at one and the same time by Philidor, sixty Openings, Mates and Situations, by W. S. Kenney, Teacher, with remarks, anecdotes &c., and an explanation of the round Chess Board. j30

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for February.

The Distinction between Sacred and Profane History,
Holy and Common Days, Places and Forms
Exposition of Mark ix. 49
Encouragements of Christian Life. A sermon by Rev A. B. Muzzey
A Hymn
Silent Expressions
Integrity and Charity
The Mountain Town; The Useful Minister and the Magnanimous Boy
Religious Controversy
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This day received and for sale by C. C. LITTLE & JAMES BROWN, Importers of Foreign Books, No. 1 Washington street. jan 30

STANDARD WORKS, in Extra Binding.—Clarendon's History of the Rebellion, 2 vols; Sir John Froissart's Chronicles, 2 vols—Todd's edition of Milton, 7 vols; Goldsmith's Works, edited by Washington Irving: Byron's Life and Works, 2 vols. Murray's ed; Campbell's edition of Shakespeare, 8vo; Ben Johnson's Dramatic Works, 8vo: Massinger and Ford's do. do, 8vo; Charles Lamb's Works, 8vo; Bowdler's Family Shakspeare, 8vo; Deering's edition of Horace, 8vo; Burke's complete works, 9 vols; Prescotts's Ferdinand and Isabella, 3 vols; Bancroft's History, 2 vols; Spenser's Poetical Works, 5 vols; Mrs Adams's Letters, second edition, 2 vols; Boswell's Life of Johnson, Croker's edition, 10 vols; Milton's Poetical works, Bridge's edition, 6 vols.

For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. j 23

FRENCH BOOKS, splendidly illustrated.—This day received—Histoire de Napoleon, par A. M. Laurent de L'Ardeche; illustree par Horace Vernet, 8vo—Aventures de Robinson Crusoe, par Daniel Defoe, traduction; nouvelle edition, illustree par J. J. Grandville, 8vo—Fables de La Fontaine, illustree par J. J. Qrandville, 2 vols—Œuvres des Moliere; vignettes par Tony Johannot, notice historique par Saint Beuve, 2 vols—Don Quichote de la Mancha, par Miguel de Cervantes Saavedra; traduit et annote par Louis Viardot, vignettes par T. Johannot, 2 vols—Gil Blas de Santillane, orne de 600 vignettes par Giguux, 8vo—Le Diable Boiteux, illustree par T. Johannot, 8vo—Cours Methodique de Geographie, par H. Chanchard et A. Muntz, illustree d'une grand nombre de gravures, 8vo—Excursions Daguerriennes; collection de 50 planches, representant les vues et le monuments les plus remarkables du globe, 2d and 3d livraisons—Paul et Virginie, par J. H. Bernardin Saint Pierre, splendidly illustrated, 8vo

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CARLYLE'S GERMAN ROMANCE. — In press, and will be published in a few weeks, 'Carlyle's German Romance,' in two volumes corresponding with the Miscellanies. Contents:

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WHO SHALL BE THE GREATEST?—by Mary Howitt—being No. 4, Mary Howitt's Tales for the People and their Children, will be published early next week by J. MUNROE & CO., 134 Washington st. feb 6

PICTORIAL HISTORY OF PALESTINE.—The Pictorial History of Palestine, by the editor of the Pictorial Bible, illustrated with several hundred engravings. London.

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THE SCHOOL TEACHERS' MANUAL.—Containing practical suggestions on Teaching and popular Education. By Henry Dunn, Secretary of the Foreign School Society, London. Prepared for this country by T. H. Gallaudet. Received by JOSEPH DOWE 22 Court street. jan 9

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D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

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The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

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Boston, Feb. 22, 1840. 1y

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TALES FOR THE PEOP